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WOMEN WORKERS OF THE ORIENT.

CHAPTER FOUR.

THE TRAIL MAKERS.

By MRS. J. P. WHITE, ALBIA, IOWA.

WOMEN ARE doing unusual things today. For years the women in this country have been pushing into business and professional life. In some lines of work they have almost displaced men. The teachers in our rural schools, and in the city graded schools are almost all women and the majority of the high school teachers are women. They have a monopoly on nursing. Medicine, law and even the ministry are claiming the services of women. In the store and office and factory we find girls, girls, girls.

Now a new time has come and new kinds of work have been thrust upon women. When we read months ago of the unwonted tasks assumed by British and French women, how they were "driving taxicabs, ambulances, and huge mail vans, running trolley cars, acting as switch tenders, collecting railway tickets, directing the movements of trains from signal towers," we felt a distinct shock, but very quickly we found our own women in the same kind of service and were not the least surprised to have the elevator girl take us up and down in public buildings and

stores, to ride in a taxi driven by a woman, and to buy a railway ticket from a dignified, efficient lady clerk.

Heretofore we have looked upon certain work as unwomanly, but present day conditions have caused a change in our ideas. Whatever is necessary to be done ought to be done and if there are not men enough to do the work then women must do it.

Even women, who never thought themselves capable have discovered their ability to execute difficult tasks and bear heavy responsibilities.

This aspect of the war is having its effect upon the Orient also. In Turkey and India particularly, women whose husbands will never come back must now assume the support of their families. It is "one touch of suffering that makes the whole world kin."

It is difficult for us in this great free Christ-blessed land of ours to understand the social lines that are drawn in Oriental lands and how much more difficult it is for women to enter untried fields of service. Among certain classes it is considered a disgrace for either a man or woman to do anything with the

hands. The long carefully trimmed finger nails displayed by society gentlemen are a sign that these particular fellows never do any manual labor of any sort. Many a poor father who has sacrificed much in order to give his son a chance to go to school objects to the lad doing anything with his hands for "He can read and it would be a disgrace to work."

I think of a poor distressed woman in Egypt who went from town to town begging. Her husband and son were invalids. I suggested to her that her two grown daughters might sew or do something to help support the family. With great dignity she rose up before me exclaiming, "What my lady? Honorable people like us work? You do not understand; it would be a shame for us to work."

BUSINESS WOMEN OF THE ORIENT.

Great changes are taking place, however, and a new thought about work is gradually entering the minds of the people.

A certain class of women in Mohammedan lands have for years engaged in business in a way. They are traders going from one place to another with small wares for sale. Other women are venders of vegetables and fruits along the streets. But these are by no means the first ladies of the land. Generally they are regarded by the higher class as the scum of the earth. There have been occasionally women of the better classes who have also engaged in business. Dr. Mary M. Patrick says: "From time immemorial the treasurer of the royal harem (in Turkey) has been a woman, and has had working under her direction a regular bureau of trained women scribes."

Today Turkish women are looking for-

ward to a time when many of their number will be engaged in some sort of self-supporting occupation.

"The Society for the Defense of Women's Rights conceives its task to be not simply 'to encourage women to earn their own living,' but to help prepare them to do so, and to secure positions for them. Says Madame Ulviye Hanoum one of its leading members, 'Within the limits of our means, we will open workshops for our women, found schools



YOU ME KYUNG, M. D.

First Chinese woman educated in America for a physician. Graduated with honors in 1885.

wherein to teach useful trades and arts, and secure employment for our women in those branches of commerce and industry where women are employed."

It was regarded as a victory when this society succeeded in getting employment for several Turkish girls in the telephone exchange of Constantinople.

In India where women have pushed into business they have been European

and Eurasian girls, but now the girls of India are desiring to enter business and become able to support themselves. One line, though not a very pleasant one, that promises an opening, is that of police officer. In a land of purdah customs, where 20,000 offences against women are brought to light every year, it is believed that an increasing number of officers must be women.

In China, many of the middle class women know all about their husband's business and in case of his death are able to continue it successfully.

Though there are very, very few who have ventured out into the business activities, yet there are a few, who are having unusual success. In Shanghai, Miss Nyier has charge of the Women's Department of the Commercial and Savings Bank. In speaking of her appointment, Miss Nyier said it was due to two things: "First, quite contrary to the idea prevailing in the West that Chinese women have little or no say and control of the family exchequer and therefore have no money of their own to handle, many women have a large banking business. And secondly, my late father and now my two brothers, having large businesses, have given me opportunities for learning both Chinese and foreign business methods. Also not a small part of the business of my department is with the foreign ladies and foreign-educated Chinese women and girls. My having graduated in both English and Chinese * * * it was thought by the directors of the bank that I would be in a position to handle this new department in banking business in China with success and profit to all concerned."

As we might expect, the Japanese are first among Oriental women to press into business. Their natural quickness, their

new ideas of civilization, their custom of marrying later in life than most Eastern people, their superior education, are some of the reasons for this.

The Russo-Japanese war had its effect also. Many men gave up their lives in the war and their wives and daughters were compelled to take up the support of the family.

A few women are handling large business. Mrs. Hirooka is considered one of the most successful bankers in Japan. She came into full control of the large banking business of the Hirooka family. For some reason disaster threatened, but through her skilful management she built up the business very successfully.

Japanese girls are found in all kinds of offices and telephone exchanges. There are 12,500 in the Department of Communication alone. Most of these girls are young, generally between the ages of seventeen and twenty. One cannot but have an anxious, pitying thought for these girls. Are they safe? As they mingle with men who have low ideas of womanhood, unholy thoughts of the marriage relation. Are they safe? Surely they are treading dangerous paths and they need the steadying uplifting power of the Gospel of Jesus Christ.

PROFESSIONAL WOMEN OF THE ORIENT.

Oriental women are beginning to enter professional life. Already several professions are open to them. Ever since the first girls graduated from mission schools the profession of teaching has beckoned them to enter. The need for teachers is beyond our conception. Here in this land where we have such a fine educational system, we cannot even imagine, unless we have seen, the conditions in non-Christian lands. The "educational famine" among Oriental

women may be shown by a comparison made by Mrs. Montgomery. India, China and Japan have a total population of 800,000,000. The women teachers in those lands cannot exceed 40,000 which is one woman teacher to 20,000 of the population. In the United States with a population of 100,000,000 there are 520,000 women teachers or one to each 192 of the population.

Perhaps the greatest obstacle to female education in the Orient today is the dearth of trained teachers. Mission



MISS LILIVATI SINGH, M. A.

Professor in Isabella Thoburn College, Lucknow, and chosen to be the successor of Isabella Thoburn when she died suddenly on a visit to America.

It is of Miss Singh that President Harrison in 1900 said, "Had I given a million dollars to foreign missions and Miss Singh was the only convert, I would regard it a good investment." And yet India and all the Orient is full of such blessed promise in its young womanhood. Won't you make the investment?

schools have furnished such well prepared teachers that there is a call for them to go to government and private schools. Not many can be spared for the missions can hardly supply the needs of their own schools.

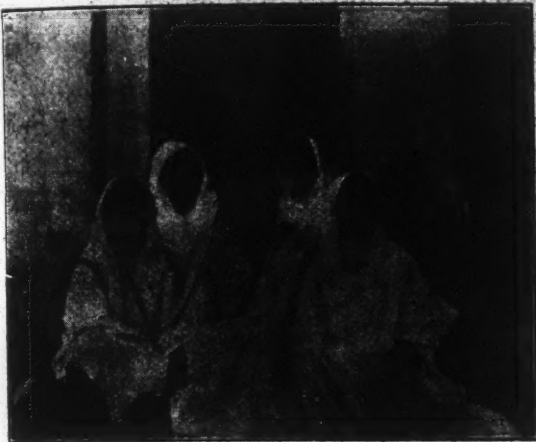
In practically every Oriental land an educated girl is absolutely sure of a position as soon as she finishes her education, if she is willing to teach. Most of the girls who enter this work teach for a short time. They plan to marry soon and therefore do not enter the work with any thought of permanency. Others who are determined to make thorough preparation for teaching have been highly successful in High Schools and colleges. India has produced some very remarkable teachers. Miss Lena Sorabji and Miss Lilivati Singh are the most noted. Miss Singh is better known, perhaps, because of her visits to America. She received a good education at the Isabella Thoburn College at Lucknow. As the school did not at that time have a full college course Miss Singh went to "Calcutta for the last two years and took her A. B. degree at the Brahmo-Somaj College and later while teaching she passed with honor the A. M. examination of the University of Allahabad."

Miss Singh after teaching one year in a government school, refused good offers and returned to the mission, because she felt that she owed everything she had to the school that had done so much for her. Miss Thoburn had led her out into the life more abundant, and she in turn wanted to lead her sisters into that same life. Here in the college she taught for seventeen years using her brilliant talents in the service of Christ.

Japan is far in advance of all other Oriental countries in the matter of women's education. Normal schools have been established in every province.

and there are two Higher Normal Schools for the training of teachers for High School work. There are many efficient and finely prepared teachers in Japan, the most prominent of whom are Miss Tami Mitani, head of the Presbyterian School in Tokyo and Miss Ume Tsuda.

Miss Tsuda has won special distinction as an educator. The splendid service she has rendered to the cause of women's education was "recognized by the present Emperor at the time of his coronation, by the awarding of the rare gift of imperial decoration."



CHRISTIAN CHINESE MEDICAL STUDENTS

The medical profession seems to have a great attraction for the educated Oriental women. It has not been the charm of the profession alone that has drawn them but the crying need of the suffering multitudes.

Women are the greatest sufferers in non-Christian lands. Social customs among most classes forbid the attendance of a male physician. As a result of the neglect thousands of women die annually, without any care or medical attention. Even though prejudice may not be great in some sections, there is likely no physician to call. "In the Orient as a whole, there is not one physician to every million." There are favored localities where several physicians are

available but on the whole there is an utter dearth of educated physicians in the heathen and Mohammedan world. Compare this condition with that of the United States where we have one physician to about 600 of the population.

We have become quite well acquainted with Dr. Mary Stone and Dr. Ida Kahn whose little hands are mighty in healing the wounds of China. Another noted lady physician of China is Dr. Li Bi Cu. She was the daughter of a Methodist pastor. She came to the United States, remaining eight years in school, finally graduating, with honor from the Woman's Medical College at Philadelphia. In 1905 she returned to the Fukien Province, where she has been pouring out her life for the women and children of her native land. "To the poor patients who come from crowded, filthy, unsanitary homes, the clean airy



DOCTOR MARY STONE (Standing).

DOCTOR IDA KAHN (Sitting).

Two eminent women surgeons in Asia.

hospital seems a very heaven. Visitors say, 'Just to live in these rooms is enough to make the sick ones well without any medicine.' Dr. Li reports again and again, 'They do not want to go home after they are cured.' And who can wonder?"

India has many notable lady physicians. These women are superintending hospitals, teaching in medical colleges, holding clinics and visiting from home to home. "Dr. Bose was recently awarded the Kaisar-i-Hind medal in recognition of the splendid service she is rendering."

The work of these doctors is varied. In addition to her medical work Dr. Gurabai Karmarkar and her husband took into their home twelve orphan children. Three of them died but the others grew up as their own family. The first one to obtain the degree of A. B. is now studying medicine in the University of Pennsylvania.

Dr. Mary Rajanayakam Gnanamoni was the first woman physician in the Arcot Mission, made famous by the Scudders. One day there came to the Hospital a mother and three thin pitiful little boys. She was a sinful woman and had been driven out by her caste deserted by her husband and in her distress came to the mission. The doctor took her in, later two more children joined the mother, and soon all became Christians. The mother never grew strong and after a few months died believing in Jesus. The boys developed into Christian workers, one is studying medicine. Thus one little doctor's motherly love, rescued a whole family and led them into active service for Christ.

As nurses the Oriental women excel. The Japanese women are particularly skilful in this line of service. They are by nature steady, cool, self-controlled.

Is it not beautiful to know that among those who helped nurse the wounded in France there were several companies of Japanese nurses and is it not significant that they have won many decorations on the field of service and have been accorded military honors by an Oriental Government when they returned home.

Nothing is more surprising than the way Oriental women have entered the field of literature. Even before their semi-emancipation, some women who were shut in behind hareem walls were sending their writings into the world which they dared not enter. Madame Halideh Salih is such a one. She was decorated by His Majesty the Sultan, at the age of fifteen in recognition of service to her country, which was, the translating of an English book into the Turkish language. Madame Halideh has written eight novels and a book on pedagogy. She has written great numbers of magazine articles which have been published in Turkey, England and America. She writes apparently, with as much ease in English as in her own language. She edits a magazine devoted to the interests of women's movements in Turkey and no articles are accepted which are not written by women.

India has a number of women writers. Mrs. Naidu has achieved the greatest notoriety. Her charming poems have attracted the attention of the whole literary world. Mrs. Naidu has the rare honor of being made a member of the Royal Society of Literature of Great Britain. "Just how great a tribute this is, can be appreciated only when one understands how limited the membership of that society is, how few have been the women of any nation to be elected to it, and how rarely any foreigner, man or woman, is invited to join it." She writes in English, though the

spirit and color and imagery are Oriental.

There are other women writers of India. Tora Dutt and Mrs. Saththianadan have become famous along literary lines.

When we think of the comparatively few women editors in our own country we are quite amazed to know that there are several very successful women editors in India. Eight are mentioned in our book. One of these Mrs. Saththianadan is an earnest Christian woman, who has a great opportunity for reaching Indian women through the printed page.

A few and only a few women writers have been developed in China but there is no reason why the educated Chinese should not enter this line of service.

Modern Japan has produced many women writers. Some are writers of novels, some of Japanese life. Some write in English and some write in their native tongue. There is great need in all these Oriental lands for an increasing number of Christian women to devote themselves to literary work. Girls who go out from the mission schools every year are cut off in some measure from their former associations. They are eager to read, and left to themselves they find translations of sensational novels and other literature unfit for them. Unless the Christian workers can supply good literature they will lose much that they have already gained.

One more profession remains to be mentioned. Even the Law is now open to the New Woman of the Orient. Not many have been attracted to this profession but India boasts of some women lawyers. Miss Cornelia Sorabji, a Christian holds the "post of legal adviser to the Bengal government for women in purdah." Two other girls in

Calcutta have recently taken degrees in law.

THE WIDOW OF INDIA A NEW FACTOR.

There is one class in India that will be a new factor in the coming days—the widow. We are more or less familiar with her story. High caste or low caste, rich or poor her condition has been intolerable. India is awakening to the fact that a great injustice has been done to these helpless women and girls. The despised widow is now to have a chance in the world.



DOCTOR HU KING ENG.

Educated at Ohio Wesleyan M. E. University, Delaware, Ohio.

The second Chinese woman physician educated in America.

Only a few have been affected as yet by the new movements, perhaps the most of them have not yet heard that there are any movements in their behalf, but gradually the sentiment will grow and a door of hope will open to all these oppressed ones.

It is beyond our power to think through all the changes that must come to these women before they are really set free. Think of ten or eleven states the size of Iowa, peopled with Indian

widows, old, middle-aged, young. What a gigantic task to take these from their present state of ignorance and prepare them for citizenship and useful service in the world.

Here and there a beginning has been made. The Widow Re-marriage Association which was mentioned in the last study, aims to release the younger girls especially from the abominable fetters that bind her. Educated men, seeing the injustice of condemning innocent girls to perpetual widowhood, have formed an association to promote the marriage of these girls. We can well believe that these "Trail Makers" meet with scorn and ridicule and even persecution because of the religious significance of the question.

It is apparent to all thinking people of India that it will be increasingly necessary for more women to earn money. Since the public is beginning to give its approval to the education of girls it seems that there will be little objection to the education of widows. Here then a "great unused source of supply for teachers will be opened up." If the plans for educating these girls can be carried forward the teacher problem will be largely solved.

Miss Burton gives a sketch of a school for widows which is described as a "little garden spot in the dreary waste of Indian widowhood." Miss Van Doren who visited the school says: "There were no shaven heads, no widow's clothes, no fasts, nothing of the somber to mark them from any other group of Indian school girls. And what pleased me most, was that every girl had something, be it a gold necklace, or a string of beads dangling around her neck. That 'dangle' to my mind seemed the burning of the last hedge that cuts off the typical widow from her kind. * * *

If you ask a little widow why she is there, she will reply without a moment's hesitation, 'To get an education and to work for my country.' "

Ramabai's great institution at Mukti with 2000 widows surpasses the school just mentioned, for it is a Christian school—a great monument to the faith of one woman. Herself a widow she knows all the sorrows that surround her sisters. She has a great farm of 400 acres, a printing press, manual training shops of different kinds, school and chapel. She makes a home for the women



HUSSAN BEEBE AT AVALON SCHOOL. See what a specimen of lovely girlhood our India schools promise!

while she gives them an opportunity to prepare for a useful life. Above all she gives them the message of Christ Who came that they—the poor despised widows—"might have life and have it more abundantly."

Many missions have similar institutions. The Missionary Review of the World for October gives a brief sketch

of the Home for Women and Children in Gurdaspur under the care of our mission. "For many years missionaries of the Punjab have longed for a place where homeless widows, deserted wives and new converts could be given the protection they need and an opportunity to help themselves. When Miss Emma Dean Anderson of the United Presbyterian Mission, went home on furlough four years ago, she was commissioned to raise \$10,000 for this purpose. One day she missed a train in Paxton, Illinois, and decided to make calls. She was led to speak of this work to Mrs. Elizabeth Temple, who promised to furnish the money for the undertaking. One difficulty after another has been surmounted and now the chapel, hospital, school and thirty-six rooms for women and children are practically completed. Thirty-five women and twenty-three orphans have been sheltered and have been taught to read and write. The women have learned to make their own and their children's clothing and some have become proficient in lace-making, cooking and nursing. Much attention has been given to Bible study and Miss Anderson expects to train many of them for Bible women."

The Foreign Missions Handbook for 1919 tells of the formal opening of the Home.

THE ORIENTAL WOMAN AS A CHRISTIAN WORKER.

I like to think of these "Trail Makers" as religious and social leaders. What will it profit Turkey, India, China or Japan if women blaze trails that do not lead to the best destination? Education, medicine, law and literature are valuable. All honor to the women who leave the beaten track and start out on these trails alone. They pay a big price

for their daring. But what will it profit all these brave ones if their feet are not treading the "paths of righteousness"—if they have not found Him Who is the Way?

Fortunately a large number of these women are the product of Christian education and their chief thought in their service for humanity is to exalt Christ as Saviour. Many are giving themselves to definite Christian service. From the plodding faithful Bible woman to the college professor, no one exerts greater influence than the Christian woman worker of the Orient.

We know the work of the Bible woman. Every mission center has several such workers. Sometimes they have few qualifications intellectually, but they are instructed by the missionaries; they are gathered together in conferences for Bible study and prayer and not a few of them have a splendid grasp of the Word. Their special work is teaching women to read and reading the Bible to those who gather in the houses which they visit. In hospitals they read to the patients, they journey with the missionary to remote villages.

A "Foreign Secretary" in writing of these workers said: "Soon I became aware * * * that a Bible woman was the most precious possession, next to her family that a missionary could have, and my eyes opening a little farther I beheld with amazement that the affection of a missionary for her Bible woman is a tender, heart-quivering, admiring, leaning love. It is a wistful for it contains a sort of envy without jealousy, as she watches the Bible woman do naturally the things the missionary has spent years in being trained to do. She sees the words of her Bible woman wing straight to the hearts of her hearers, so what wonder is it that the missionary, with

all her might, works to multiply and train these valuable aids. 'They must increase' says the missionary 'but I must decrease.' "

One of the valuable workers in Japan was Koume Sumiya. She had worked along different lines of Bible teaching and then she tried a new method of reaching women. It was in the early nineties when there was a great craze in Japan for learning English and foreign knitting and crocheting. Sumiya rented a house near the church for teaching these special accomplishments. In the very middle of the session she had a Bible lesson. If she put it at the first the women would come late, if she put it at the close they would leave early, so she put it at a time when no one could escape. Today many of the best workers in the church date their interest in Christianity to those days when Sumiya taught them how to knit.

We have already mentioned the Christian teacher in the mission school. Her work there is of the greatest importance. Indeed the schools could not exist, as they are without the native teachers. When this teacher is a strong Christian her influence is immeasurable.

The noted physicians of China are Christian women. They are working in mission hospitals, which are true evangelizing agencies. The work of these women is being blessed to the souls as well as to the bodies of women and children.

A beautiful example of social service is that of Miss Hattori, a graduate of the Methodist Girls' School in Tokyo, Japan. When she saw the great need of the factory girls in the city she began to study their conditions and finally accepted a position as matron in a large cotton factory of Tokyo because she believed that she could there render a larger service than in any other place.

Miss Burton's closing paragraph on this study briefly summarizes the status of the "Trail Makers." "They are not many in number yet, the women of the Orient who have found in business and professional life, the way of self-support and service. Not great in numbers are they, but very great in significance. Over the new paths which they are so quietly but so effectively blazing, will come tomorrow a far greater company than they."

JUNIOR STUDY

Jack and Janet in the Philippines.

REVIEW OF CHAPTER FOUR.

BY MRS. J. P. WHITE, ALBIA, IOWA.

Jack and Janet traveled with their father up to the northern part of the Island Luzon where they had an opportunity of seeing the "wild man's country." Here live the Igorots or mountain people. They were once head hunters, but now since the American government has taken control of the island these people are becoming civilized and educated.

The twins went with their father and mother to visit all the mission stations along the way. As they were traveling by auto they could stop when and where they pleased. They visited for a little while in Malalos where the missionary, Mrs. Cottingham had a class of sixty-seven boys in the Sabbath School.

All the missionaries do Sabbath School work. There is a special missionary who

goes around helping the missionaries and the churches to start new Sabbath Schools or to strengthen the ones already started. Every one knows that there is no better way to build up a church than to get boys and girls to come to the Sabbath School where they will be taught of Christ.

At San Fernando they found little children in Junior societies who were saving up their money and giving it to send the gospel to the Negritos. Is that not a fine spirit for boys and girls to have?

Jack tells in his diary of their stop at Lingayen: "We took our supper in a

tied on their backs. It was the Igorot Dog Market. Every Sabbath the Igorots bring the skinniest, most forlorn looking dogs to market. Hundreds of them must have been tied up there waiting for their fate which was to be roasted and eaten."

In Bishop Brent's school the boys learn carpentry and printing and the girls learn to weave on big looms pretty strips of cloth that look like an American Indian work. These pieces are used for pillow tops, table covers and bags. People buy them to help support the school.

The Igorot people are spirit worshippers. One day as the Howards were passing through a village near Baguio



GIVING THE BIBLE TO THE PHILIPPINES.

banca on the river. A *banca* is a big canoe, made of a hollowed tree trunk. It has bamboo outriggers. * * * The sunsets are always beautiful here because there are so many clouds. * * * The moonlight here is softer than anywhere else. On moonlight nights the Filipino children stay out late and play and the older people strum on musical instruments and sing late into the night."

On Sabbath morning Jack and Janet were very much surprised at a sight they saw. Jack said: "We heard the whining and barking of dogs and saw a lot of Igorots standing around with hampers

they saw a very terrible sight. Under a house, which was raised about six feet from the ground they saw a dead man seated in a chair under which a slow fire was smoking. His family and friends had gathered together every day for twenty-four days to sacrifice a pig and have a feast. When no one would bring any more pigs, they buried the body. Later when they had buried him they looked for a sign in a chicken and found that he did not like his grave so they had to hunt another one.

When the people finish planting the rice crop they have a curious ceremony.

A big blade of grass is stuck in the ground, a chicken is killed and the blood is poured over the grass blade. No one dares to touch this, because it is offered to the spirit of the rice field. Surely these people need to be taught about God the Father and His Son Jesus Christ.

The scenery on the trip from Baguio to Bontoc was very beautiful. Jack says: "We saw great tree ferns and lovely orchids and lilies in the forest. It seems wonderful that even in these mountains the United States government has built public schools. They have thatched roofs and don't look like our schools, but they fly the American flag and the half wild children learn their lessons in English. The teachers are boys, who a few years ago were as rough and wild as the boys they are now teaching, but you would never guess it. They look so bright and trim in their clean white suits."

Jack tells of a curious custom among the Bontoc Igorots. This is a custom that prevails in Central Africa also.

"The houses are so small that there is not room for large families to sleep in them. They are made of grass and have only one little room. On this account the children do not sleep at home after they are four years old. Then the girls go every night to sleep in a house with all the other girls in the village and the boys go to the house where the boys sleep."

Different churches have mission stations in these districts. They not only have churches but schools, printing presses, saw mills, farms and hospitals. The missionaries are trying to help the people in every way possible and they know that the very best thing they can give them is the Gospel of Christ.

At one of the hospitals which was visited, crowds of sick people came for treatment. When they were in the hospital they were taught the Bible and when they went home they were given portions of the gospels to carry back to the people of their own villages. In this way the message is being spread throughout the Islands.

THE ANSWER.

I pressed the button at my neighbor's door,
But when I heard no sound, I turned and stood
Irresolute. If I had moved a bell
I must have heard it. Should I rap, or go?
But in a moment more my neighbor came.
"The bell is far, and very small," he said.
"You may not catch it, for the walls between;
But rest assured, each time you push the knob,
We cannot choose but hear the bell inside."
And what they told me of my neighbor's bell,
Has cheered me when I knocked at some hard heart
And caught no answer. Now and then
I poured my soul out in a hot appeal
And had no sign from lip, or hand, or eye,
That he I would have saved had even heard.
And I have sighed and turned away; and then
My neighbor's words came back: "We cannot choose
But hear inside."
And after many days
I have had answer to a word I spoke
In ears that seemed as deaf as dead man's ears.

—The British Weekly.

Home Mission Study THE PATH OF LABOR.

AMONG NEGRO LABORERS.

CHAPTER FOUR.

BY MRS. J. E. DODDS, OMAHA, NEBR.

THE NEGRO PROBLEM TODAY.

HERETOFORE when we have spoken of race adjustment we have had but one race in mind, the Negro. But the World War has so changed conditions that today we are facing the problem of adjusting all races.

We as Americans, are asked to consider the rights and privileges of all peoples and all races of the world. The Peace Conference now in session has as its chief concern the economical, social, and political welfare of all nations, including practically every race upon the face of the earth. Why then, should we, as Americans, who are looked to as a nation upholding the principles of righteousness and justice, and whose leading executive, the President of the United States, is our chief representative at this conference, discriminate against a race within our own borders because of race prejudice—a race for which the blood of our fathers was given that all men might be free and equal?

And when we remember that the Negro boys have stood, in the present war, side by side with our own boys in the trenches, and we have willingly given the young manhood of our nation to make the world safe for democracy, which means protection to all mankind whether black or white, red or yellow, can we with any degree of consistency, refuse to give protection to, or to deal justly with a people within our own borders, be they black or white.

Our nation is looked to today as the greatest nation in the world. What is

the test of our greatness as a nation? Is it merely the accumulation of wealth, or the development of culture? No! The great test is for the fortunate to reach down and help the less highly favored. Are we as Americans living up to our high standard?



THE DISTRICT NURSE.

America has had a race problem from the very beginnings of the nation. Men fought and died to settle this problem and then buried it while it was still alive. By the Civil War the Negro race was born into freedom a child, and left to care for himself, left without care, without education, without training, strug-

gling for mere existence. What could be expected but that the child would return to us a still greater problem than when it was born? The deeds of the child, be they good or bad, are bound to react upon the parent, and just such things as the St. Louis riot, the fight against "Jim Crowism," the fight against the disfranchisement of Negroes, show us that this child, which constitutes our race problem, is still alive and an integral part of our own loved America.

The war is teaching us many things, and compelling us to accept many things upon which, although we have known our duty in regard to them, have refused to act. The war is teaching us that we are inseparably linked together here in America. The war has brought about new and unusual conditions which make the problem of the Negro one of deep national concern. These conditions have given the Negro a new economic value and he can never be put back in just the same place he occupied before the war.

The scope of our problem has thus become one of world-wide importance and must be adjusted in harmony with our new world-wide vision.

Dr. R. R. Moton says, "My race asks no special favors, deserves no special favors. It simply asks an equal chance on equal terms with other Americans."

Dr. Frizzell laid down a great fundamental principle when he said, "What are we to do with this black people among whom we live; we cannot annihilate them; we cannot segregate them; we must learn to co-operate with them."

THE NEGRO IN WAR.

The World Significance of this Race Problem is shown best perhaps in what the Negroes have done in the European War. In the Literary Digest, July 27, 1918, this information is given in concise

form by Emmett J. Scott, special assistant to the Secretary of War. Mr. Scott, himself a colored man, is secretary of Tuskegee Institute, and has been loaned to the War Department to aid in adjusting any problems that arise in connection with the Negroes and war. He shows in the article above referred to that over 100,000 Negro soldiers have been called into camp for active military service; that their officers are chosen almost entirely from their own number; that they have done their fair share of Red Cross and Y. M. C. A. work, and have subscribed liberally to Liberty Bonds and War Saving Stamps.

Writing of the Negro as a fighting man, William Dean Howells says, "It cannot be gainsaid that the Negro comes into his own on the battlefield. The verdict of the white men who have trained and instructed the colored troops, is that the American Negro makes as efficient and brave a soldier as any could demand."

Colonel James A. Moss, of the 137th (colored) Infantry, 92nd Division, writes in the Southern Workman, of his satisfaction with the Negro soldier in peace and in war, in garrison and field. He says, "I commanded colored troops in the Cuban campaign and in the Philippine campaign, having had some of them killed and wounded by my side. At no time did they ever falter at the command to advance, or hesitate at the command to charge. I am glad I am to command colored soldiers in this my third campaign—the greatest war the world has ever known. Treat and handle the colored man as you would any other human being out of whom you would get the best there is in him, and you will have as good a soldier as history has ever known, a man who will drill well, and

who will give a good account of himself in battle, and who will conduct and behave himself properly in camp, in garrison, and in all other places."

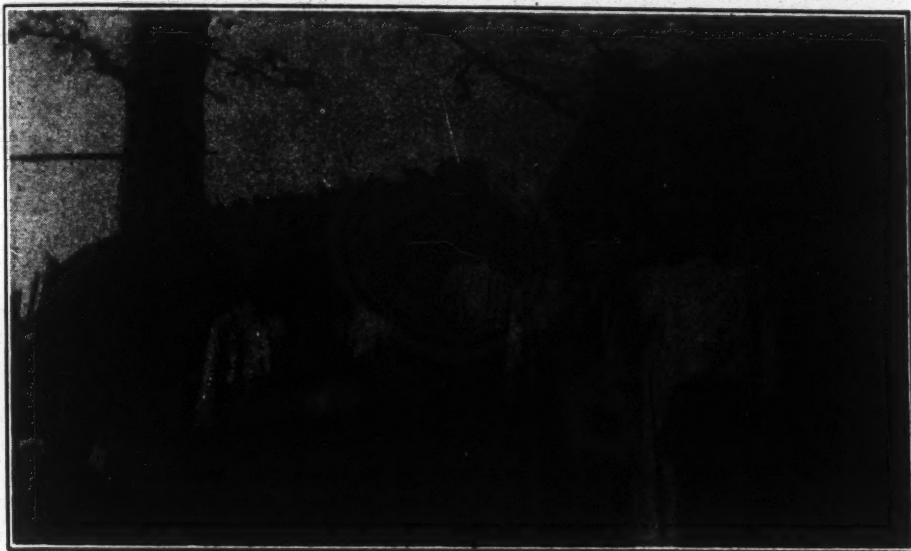
Since the Negro has proven himself worthy to fight for our nation, now the question comes, what shall we as a nation do with the Negro?

Conditions brought to a crisis by the war make it imperative that we answer this question. The nation has been thrust into new world-wide relations with the Negro. How shall we accept the responsibility? It is no longer a question of whether we will undertake

chance to thoroughly train his leaders. Give the Negro race responsibility and in proportion as he has these responsibilities thrust upon him will his experience broaden and his service in all lines reach a higher level of satisfaction."

THE NEGRO IN INDUSTRY.

The new economic conditions prevailing in our country since the beginning of the war has brought the South face to face with the immense economic value of Negro labor, and caused them to realize as never before that the Negro is indispensable to their welfare. As yet,



GETTING READY TO GO TO THE FIELD.

this responsibility. It is upon us. We must meet it. We cannot put it away if we would.

Mr. Moton, President of Tuskegee Institute, further says, "Make the Negro happy and contented, and the only way to make him contented is to treat him as an American citizen, by bestowing upon him all rights and privileges enjoyed by other American citizens, no more, and no less, by giving him protection of life and property and the privilege to live, travel and eat amid decent surroundings; a chance to educate his children and a

the foreigner avoids the South, and consequently the South must depend almost wholly upon the Negro for labor. It is true that the South has not been in the past, altogether ignorant of the economic value of the Negro, but like many an individual, accepts without question the things that promote his own selfish interests, and even in some cases criticises the instrument by which they are served. Many of the best people of the South and those who are close students of economy are emphatic in their praise and valuation of Negro labor.

The present international crisis has called attention to the imperative need of the most careful development of country life. The primary source of wealth in the South is agriculture, and since the Negro figures more largely in agriculture than in any other industry, the South is seeing, perhaps as never before since the emancipation, the very great economic value of the black man.

Andrew Carnegie once said, "The question used sometimes to be asked in former days, 'What could be done with the Negro?' the question today is how more of them can be obtained."

It is the first time Negro labor has ever really been sought. The exodus from the South in 1916 and 1917, caused by labor shortage in the North, has not only given the Negro a new economic value in the North, but has shown the South that they cannot afford to lose the Negro, that they must co-operate with colored leaders of the race in every movement and organization looking toward the development and efficiency of the colored laborer.

Our chief concern at the present time is with the laboring class of Negroes, and that means a large majority of the Negro race. There are as yet few skilled or professional colored men in proportion to their number. To understand and deal fairly with the problem of Negro labor we must put them on the same basis with the mass of unskilled labor.

There are certain elements of progress such as health, justice, and opportunity, that are necessary to the full development of any people be they black or white. Whenever we find a people or a nation who are denied these elements of progress, we find a condition where discontent and unrest are prevalent, a ten-

dency toward dishonesty and a disregard for authority.

The call in the North as well as in the South for skilled and unskilled labor is probably unprecedented in the history of our country. The recent exodus of the Negro laborer to the North, when he is just as badly needed in the South, raises the question in the minds of all thinking men and women, why this exodus?

I think there is little doubt in the minds of most of us that the South is the best place for the majority of Negroes. They can buy land cheaper in the South than in the North. Competition is not so keen as in the North. As a rule the Southerner has more consideration for the Negro personally, and has more sympathy with his failures than the Northerner.

L. H. Hammond, author of "In Black and White," says, "I once praised a cook of mine for her exquisite cleanliness, and the economy with which she evolved the most delicious dishes. She really was a jewel of a cook. She laughed amusedly when I spoke.

"I worked up North twelve years, an' I learned things," she said, "If I was dirty, or wasted, I lost my place. An' I'd have lost it in a minute if I'd taken things. Yankee women don't put up with nothin'; they fire you an' do the work themselves."

"She turned on me suddenly.

"It's you white people's fault we colored people are so triffin'," she burst out. "You all scold us, but you put up with us. We don't need to do any better, because we get along just as well as if we did honest work. You all say, 'Oh, what can you expect of darkies?' But we can be honest, and up there they make us. I wasn't no manner of account till I went North. An' if the Yankees had some of these other ser-

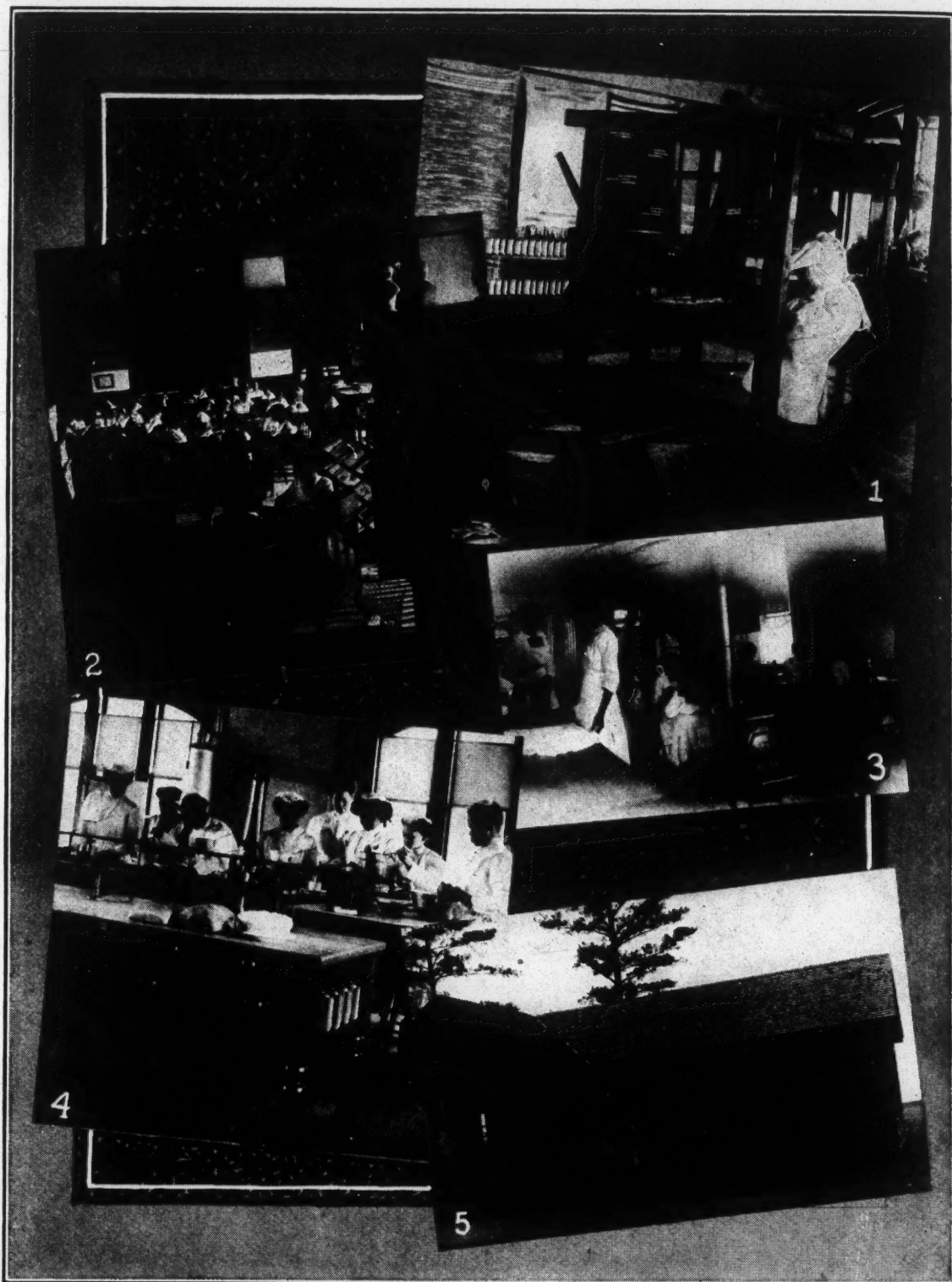
*"I've come
up North
from
Dixie*

*Look
away,
Look
away"*



Photo courtesy of World Outlook.

"If a negro is not a Baptist or a Methodist, it is a sign that some white man has been tampering with his religion," said Booker T. Washington, and that is the reason the Baptist and Methodist churches in the North have had so much adjusting to do since the negro migration.



SOME FINE ILLUSTRATIONS OF PRACTICAL EDUCATION IN THE SOUTHLAND.

1. Artistic weaving is taught girls at Hampton. Throughout the course, girls learn how to properly combine colors and house furnishings. This is all a part of the school's aim in training home-makers. The products include rugs, portieres, hand bags, wood carriers, and cushion covers.
2. A Corner in the Carnegie Library, Tuskegee Institute.
3. Class Sewing. Our own mission, Miller's Ferry.
4. Girls at Hampton learn how to prepare, cook and serve meals. They learn to cook according to rule and the principles of correct diet.
5. Children's School and Mother's Building, Miller's Ferry.

vants 'round here they'd learn 'em some-thin'. We can do better if we must."

George E. Hayes, Ph.D., Executive Secretary of the National League on Urban Conditions Among Negroes, notes a few dominant facts concerning the movement North.

"In the North the Negro feels greater protection for life and property. He has a feeling of greater security than in Southern cities.

"The migration is not temporary but is likely to continue for an indefinite period and there needs to be methods and plans for permanent adjustment.

"The Negro is really feeling his way to a better and larger life." These facts, he says, "Should be studied frankly and sympathetically."

When people who are poorly paid, half fed, poorly clad, live in huts, have poor schools for their children, and limited liberty for themselves; and when they believe they see opportunities to get better wages, better food, better clothes, better houses, better schools for their children, and greater freedom for themselves—they may be mistaken in what they think they will get, and may blunder in the way they go about it, but there is no doubt about what their ambitions are and what they are longing for.

Heretofore, we have had a Southern Negro and a Northern Negro, but from the recent upheaval there is merging among us a new National Negro.

We are convinced that the basic reason for this migration is economic. The greatest necessity, however, in dealing with this problem, is to have underneath all our efforts for betterment a large portion of the world's lifting-force—love.

The deepest need of the Negro is not alone a Negro need, but a human one—"They need ideals," and since this nation is the trustee of great ideas and

ideals for the world, shall we not be true to our trust in our treatment of the Negro?

The following is a poem written by a Negro to America.

How would you like to have us, as we are?
Or sinking 'neath the load we bear?
Our eyes fixed forward on a star
Or gazing empty in despair?

Rising or falling? Men or things?
With dragging pace or footsteps fleet?
Strong willing sinues in your wings?
Or tightening chains about your feet?

It is estimated that between 400,000 and 500,000 Negroes moved North in the past two years. The Negroes are not the only ones, however, who are leaving the South, for many white people are leaving for the same reasons.

In the South today conditions are more acute economically than they have been since emancipation, and inasmuch as our social, educational, and religious development are conditioned, to a large extent on the economic aspect, the laborer, whether on the farm or in the shop, they should have most thoughtful and sympathetic consideration, irrespective of whether he is black or white.

The present migration is nothing new or strange. It differs from the movement in 1865-75 and the one in 1888-89 chiefly in the numbers involved, and in the fact that the recent movement was city-ward—a migration to a denser population, keener competition and more acute economic stress.

The North is beckoning while the South has been driving. The North beckoning with the promise of high wages, a shorter working day, less political and social discrimination, better educational advantages and the lure of the city.

The South driving with low wages, an unsatisfactory tenant or crop sharing

system, lynching, disfranchisement, poor schools, and the monotony, isolation, and drudgery of farm life.

However, the driving conditions would perhaps not be sufficient without some unusual opportunities. The Negro perhaps has no greater grievances now than formerly, but he has a much better opportunity for escaping from these grievances than he had in the past. This opportunity came when the European War created a shortage in the Northern labor market, thus opening up an avenue of escape to apparently better conditions. The war, however, simply hastened and intensified a movement that has been under way for several years.

The mere removal of the Negro to another environment is not the ultimate solution of what we call the Race Problem. The temporary effect may be good, but the permanent effects are largely matters of the future. Still it has tended to emphasize and divide the problem, in a way, making of it two distinct problems. Making the problem of the South distinctly economic, and the problem of the North distinctively social.

The South must frankly face the truth that they cannot get along without the Negro laborer. They must for some time to come, depend on the black man to do for them what the foreigner does for the North and West, and they cannot keep pace with the progress being made in other parts of the country unless they make some adequate provision for keeping their laborers.

The benefit of the exodus to the Negro himself will be two-fold; to the Negro who comes North, by contact with white labor, skill, thrift, and energy; to the Negro who remains in the South, the new economic value placed on colored labor by the Southern employer.

With the incoming of this vast num-

ber of Negro laborers into Northern cities the North is facing a very serious social problem. The Negro brings with him his conditions and frailties, and how to keep him from becoming a menace is a very pressing and vital problem.

BETTERMENT AGENCIES.

How to house between 400,000 and 500,000 people who are supposed to be undesirable neighbors, is a gigantic undertaking, let alone the adjustment of our industrial, social, educational and religious customs. It calls for a readjustment and co-operation of all forces and agencies working for the betterment of the colored race.

As the Negroes are the primary element that give rise to the problem, so are they becoming more and more important factors in its solution. Churches and philanthropic societies seem to have much more interest in Immigrants and Indians, although the Negroes rival both these groups in total numbers and surpass them in the difficulty of the questions to be solved.

INDUSTRIAL.

The attitude taken by leaders of industry in the North toward colored labor has been very gratifying. The Armstrong Association of Philadelphia has been helping to meet some of the problems arising from the migration in that city.

The Pennsylvania Railroad Company is employing every Negro that can be secured and are advancing them as fast as they are fitted. They have recently started two gangs of carpenters under colored foremen.

The Warren-Ehret Company, slag roofers, are replacing white men with colored. The Midvale and Pencoyd Steel Company are employing large numbers of colored men at good wages and other

companies are employing in increasing numbers.

The mere employment of the Negro at this time does not argue much, but that white men are being replaced by colored men and the companies are making an effort to make the Negro happy and contented is significant. Almost every company employing Negro labor has well organized welfare work, in charge of men whose business it is to locate jobs, arrange for first week's board, get employers to build houses, keep a list of empty houses, get proper boarding places for unmarried men, encourage recreational features and enlist the help of all organizations and officials.

It is of interest to note what Mr. J. Bruce Byall, Secretary of the Children's Bureau, Philadelphia, says, "In spite of the fact that a very large number of colored people have come to the North recently from Southern States, the Society for Organizing Charity, and the Juvenile Court have received relatively few applications and the Children's Bureau has not removed any children from newly arrived families. The Society for Organizing Charity during a period covering nearly a year has received only twenty-eight applications from colored families who have recently come from the South, and thirteen of these cases were received by the officer in the Seventh Ward, which is to a large extent a Negro ward. Despite the fact that living condition already bad were made worse by over-crowding."

The matter of employing Negro industrial welfare workers is under consideration by four large companies in Pittsburgh, which between them employ three thousand Negroes.

The subject of industrial and living conditions for the newly arrived Negro in Northern cities is being given careful

thought by Negro leaders themselves, both men and women.

It was one of the main subjects discussed by the two hundred members of the National Association of Colored Women at the biennial conference recently held at Denver, Colo. Mrs. Mary Talbert, the president, in an address before a large audience including the Governor of the State, also told of the five million dollars raised by Negro women in the third Liberty Loan campaign and of the twenty thousand workers ready for the next drive.

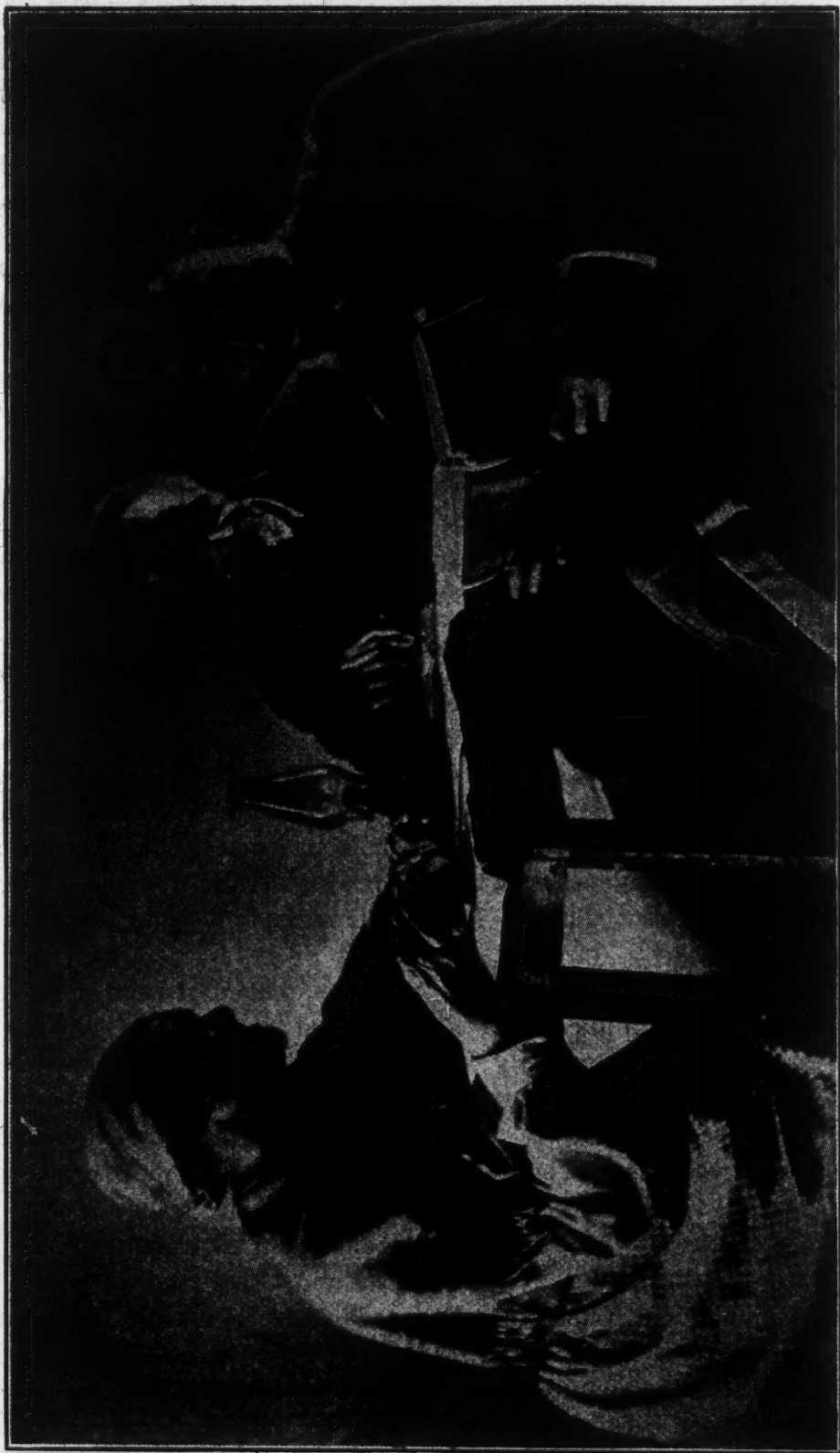
Another encouraging feature of the conference was the report that there was a more intelligent and sympathetic attitude on the part of the young white Southern women.

EDUCATIONAL.

The effective education of the Negroes of the United States is essential to the welfare of the entire nation. The inadequate provision for the education of the Negro is more than an injustice to him; it is an injustice to the white man. For our own welfare we must strengthen whatever is weak, develop all that is undeveloped.

A brief statement of some of the things accomplished in the last few years will give some idea of the sympathetic leadership of white men and women, as well as the progress toward leadership among the colored people themselves.

An investigation made by the combined efforts of representatives of the Jeans Fund, the Slater Board, the Phelps-Stokes Fund, the Bureau of Education, the Conference for Education in the South and Commissioner Claxton, (published by the Bureau of Education, Bulletin 1916, 38 and 39), there has been made a comprehensive study of all private and higher schools for colored people. This report gives an



"I WOULD LIKE TO READ THAT SWEET STORY OF OLD."

From Hampton and Tuskegee and Knoxville Colleges as well as from many common schools there are increasing numbers of the Negro young people willing to read and tell the Bible stories to the "Old Negro."

Photo Southern Workman.

impartial view of the facts to all interested, and shows the status of Negro education, and the tendency of all educational forces to co-operate for the good of the colored race.

Mr. Leslie Pinckney Hill, principal of Cheyney School for Negro teachers at Cheyney, Pa., was one of the first educators to realize the enormous educational needs that would arise from the sudden vast influx of Negroes into the Northern States and is laying the need before the colored people.

Miss L. E. Elliott, editor of the Pan-American Magazine, writing in the New York Evening Post, says, "That over a million of these people have left the South since the outbreak of the war. Teachers must be provided to shape this raw human material into the mould of American citizenship. And beyond the needs of the adults are the needs of the children. In the United States today there are about three million colored children of school age; they should have at least sixty thousand teachers."

W. D. Weatherford, in charge of the Y. M. C. A. work in Southern colleges has been instrumental in getting thousands of white college men interested in the race problem and in Negro uplift. Concerning his work along this line he says, "The college men are also going out to do specific and definite service for the colored people of their communities. Possibly more than fifty different colleges are carrying on night schools for the colored boys and girls in their communities, a number of them running boys' clubs and many are giving other types of talks to the colored people of the community."

At the Southern Summer School for social service and Christian workers for the past two years, there have been a large group of people who have studied

with a large degree of thoroughness the problems of race relations in the South. These men and women have been lawyers, doctors, social workers, teachers and preachers. As a rule they go back to their own community to urge better educational facilities, more attention to justice in the courts, and better housing conditions.

Some of the specific things this conference is undertaking to do is: First, to continue to interest college men and women in the study of race relations. Second, to get the race problem introduced into all departments of sociology in our various Southern colleges, both white and colored. Third, to co-operate with county superintendents and the rural industrial supervision of Negro schools in putting a moral and religious conception into the work of education. Fourth, to get our white people in the South interested in co-operating with the United States Farm Demonstration Agents in better community building for the colored people.

The International Sabbath School Association is working through colleges and Normal Schools, asking that special courses in Sabbath School work be introduced, believing that community betterment may be realized by working for the younger generation through their natural leaders, the student body.

The Salvation Army is making an attempt to reach the Negro through Negroes who are being trained in the Salvation Army Workers' School in New York City. Thus far only a few Negroes have gone through this school. As they finish they are sent to the South.

Many large gifts for Y. M. C. A. work among Negroes have been given by wealthy men of the North and the movement has had the interest and support

of such leaders as the late ex-president Roosevelt and ex-president Taft.

The greatest factor in this movement, however, was the gift of Mr. Julius Rosenwald, of Chicago, who in 1911 announced that he would give \$25,000 to any city in the United States that would provide the remaining \$75,000 toward a \$100,000 building for the colored Y. M. C. A. work. Six of the larger Northern cities have already completed Y. M. C. A. buildings under this plan, and funds are well under way for buildings in seven other large cities, four of them in the South.

The first Students' Conference for the colored men's department of the Y. M. C. A. was held at King's Mountain, N. C., May 24 to June 2, 1912. Twenty-six colored colleges and Normal Schools were represented.

Mr. James L. Sibley, Rural School Agent for Alabama, in his work of improving Negro Schools has laid special emphasis on Home Makers' Clubs for Negro girls. In a special report of this phase of his work he says, "There are three main lines of work stressed, namely, house-keeping, sanitation and canning." The clubs meet as a rule at different homes in the community. Some 5111 girls and 3408 mothers were enrolled as active members.

These different lines of educational work all supplement the important and splendid work done by distinctively colored schools such as Hampton, Tuskegee, Fisk, and our own Knoxville College, whose main purpose is to educate and train leaders among the colored people themselves.

RELIGIOUS.

The co-operation between educational and church organizations is shown by the re-adjustment of many church schools and the revising of school systems in

conjunction with these changes.

The Methodist church is revising its school system among the colored people, and re-naming and re-grading its twenty-two educational institutions, demanding an increased amount of first-class college and university work. They are also increasing the amount of work done for social uplift among Negroes.

At its annual meeting in 1916, held at Houston, Texas, the Southern Baptists' Convention pledged fifty thousand dollars for a Theological school for Negroes at Memphis, Tenn.

At the World's Christian Convention in Chicago in July, 1915, a movement was initiated to develop the Christian Endeavor work in Negro churches.

At the meeting of the General Assembly of the Presbyterian church at Rochester, N. Y., it was recommended that the work of the Board of Freedmen be adjusted to include evangelization among Negroes in the South.

What is being done for the Negro in the South by the different women's organizations, including Women's Missionary Societies, Women's Clubs, Social Settlement Workers, Y. W. C. A. Workers, etc., is well illustrated by what the Woman's Missionary Board of the Methodist Episcopal Church South is doing. At their annual meeting in 1915 they decided to organize community clubs among Negro women. At Nashville, Tenn., and Augusta, Ga., the board conducts settlement houses for Negroes. They have two hundred and forty-four missionary societies conducting Bible and study classes that give especial attention to the work among colored teachers.

For a full report of our own church work among the Negroes, see The Women's Missionary Magazine of July and August, 1918.

Whatever the aim or purpose in training the Negro, whether for our own protection or for the benefit of the Negro himself, the facts are the same. We have in the United States over twelve million Negroes among whom there is appearing a new self-consciousness, both racial and individual, which constitutes the most difficult of all American problems.

Ray Stannard Baker, writing for the *World's Work*, says, "Partly because of the great war and partly for other reasons, we are coming to a really critical stage in our peculiar race problem. There are many signs and symbols of it; the race-riot in East St. Louis, the clash in Texas between Negro soldiers and white citizens, and the difficulties which the war department has had to face in providing military training for Negro soldiers, especially Negro officers. A new unrest is sweeping through our Negro population."

Kelly Miller in one of his essays on the Negro in America says, "The race question in America is a tough and tangled one. Its issues are as intricate in their relations and as far-reaching in their consequences as any problem which

has ever pressed upon human wisdom for solution. Despite our pride of theory and cock-sure solutions that are so confidently projected and so vociferously proclaimed, it continues to baffle our wisdom and buffet our hopes. While we may not be able to see the distant scene, we should nevertheless proceed step by step in the direction of duty. Justice, intelligence, thrift and character are virtues of indisputable value, and apply to all men under all conceivable conditions. If the white man, North or South, in dealing with his weaker brother, will apply the principles of justice, and encourage him in the development of intelligence, thrift and character, he may safely free his mind from the dread of destiny which now occasions such anxious solicitude."

As a church we talk a great deal of our responsibility, our opportunity, but have we as Christians the breadth, the tolerance, the courage, to ignore the color line and declare by our actions as well as our words that we do believe, "God made of one blood all nations of men," and that God is no respecter of persons.

Junior Study--Jack-of-All Trades.

BY MRS. ALBERT GORDON, CHICOPEE, MASS.

"JACK AND THE BEANSTALK."

This fourth chapter in our mission study book telling the story of the Jacks-of-all-Trades, takes us first into the fields and gardens and also to the woods and marshes—to the places where things grow which we use for food. Then we come indoors to see the busy workers in the canneries and factories, where these vegetables and fruits are canned and preserved and prepared for our use.

You will remember that in chapter one, you were told that very many peo-

ple were needed to furnish us food, even for one simple meal. It may be that for dinner your mother opened a can of beans. Perhaps they were the very beans that had been picked by a little Polish boy of whom the story is told in this fourth chapter of our book, little Jan Jackenowski ("Jan" is Polish for "John"), the little Jack who picked the beans from the beanstalk.

The Jackenowski's had not been in America very long, only about eight months. They had come from Poland

because the poor peasants there were oppressed and unhappy. When they landed on Ellis Island, New York, on Christmas Day, they were met by a lady, a missionary who stays on the island to meet lonely people. They were cheered by her friendly greeting, and surprised to receive little Christmas gifts from her. They thought America a very fine place. "Everybody is friends on us." "Dobra! dobra!" ("Fine! fine!") But they found that not everything in America was "dobra." They were cold in the tenement house that Jack built. Papa Jackenowski lost his job as stevedore at the wharf when the steamers stopped coming to New York during the great war. So when the Padrone, the Italian work contractor, came and offered the whole family "pleasant, light work, picking beans, and, good pay," they all went to the bean farm with forty other Poles.

Here the Padrone herded all these forty persons in one shanty, no partitions anywhere, just bunks to sleep on. They worked very hard in the hot sun, and in the rain, for at the end of the day each picker was paid by the Padrone for each bushel he picked. The Padrone made them buy their food from him at high prices and scolded them when they were slow. After the beans were picked, he persuaded them to go into the factory where the beans were cooked and canned. They all needed the money so all went to the factory; and little Jan and his brothers and sisters went to work stringing and canning beans. It does not seem a very hard task to some of our juniors "just to string beans," even though the pan which mother brings is a very large one, but instead of only one hour, little seven-year-old Jan has had twelve hours of work every day as long as the beans lasted—just stringing beans.

No wonder it was a very tired, sleepy

little Jan who dragged his way homeward at night with the 25 cents for his twelve hours of work, not to a real home, but to the crowded shanty and uncomfortable bunk. His twelve-year-old sister worked in the canning room putting caps on the cans. She worked very fast, and could put caps on forty cans a minute as they went flying past her on a moving board. She often earned eighty cents a day, a little over six cents an hour.

"All over our country there are Polish families, some of whom 'go to strawberries' in June, 'go to peas and beans' in July, 'go to tomatoes and corn and beets' in August, and then having picked the vegetables, are rushed by the Padrones into factories to can them. There are over 4,000 canning plants in the United States. Some of the very largest of these do not employ a single child, they have wonderful machinery instead, which does much quicker what Jan Jackenowski's little fingers try to do." But there are perhaps about 3000 factories in our Eastern and Gulf States in which children instead of machinery are employed "to snip our beans, pod our peas, peel our tomatoes, husk our corn, shuck our oysters, can our shrimps."

There are anxious school teachers who keep marking these children "absent," "absent," until they realize that the children who "go to vegetables" rarely come back to school, unless compelled to do so, where there is a state law, and, as a result, grow up listless, dull, and ignorant.

These children should be given the chance to go to school. Many of them are so bright and responsive that it is a pleasure to teach them. Shall I tell you how Jan Jackenowski retold the story of the Good Samaritan when his teacher

had a review lesson at the little Polish mission school? Listen:

"Comes walking a man—Pole, maybe, I thinks. Und come running bad mens, und joomps on him. Sooner they joomps on him, they makes holes all over him, und he most dies. Goes the bad mens, mit his watch, und his knife, und his pencil from silver, und he most dies some more. Then comes walking proud priest. Sooner he sees the man mit holes all over him, sooner he walks away quick. Comes walking nudder man. Goes quick too. Comes riding good Sir American man. Sooner he sees, out he joomps. Hoists him into his auto, gently, Teacher, and runs him to—er-er Free Dispensary perhaps I thinks, and gives moneys on the Doctor. 'Cure my neighbor quick, und I pays you more moneys,' he says. Und, Teacher, sooner we see anybody in troubles, he is neighbors on us, says Jesus, and we must be good Sir Americans on him quick."

Surely he caught the point of Jesus' parable beautifully.

We next learn of the many unseen workers who go berrying for us. This sounds almost like a picnic, but it isn't the kind of a frolic we would enjoy, for this army of little Jacks-of-the-Berry-Trade have to pick, pick, all the day long all kinds of berries—strawberries, raspberries, blueberries, blackberries, amid the thorns and in the marshes in the hot sun, and among the mosquitoes with a cross Padrone shouting "Presto! Presto!" (Quick! Quick!) Many families of Italians "go to cranberries" in the bogs of New Jersey where the mosquitoes bite most cruelly. Then the little Mariettas and Giovannis after rushing all day, go to sleep on a hard cot in a ramshackle hut.

We find also that many of the good things children love to eat, not only the

jellies and jams, but also many of the candies are provided and prepared by the work of childish fingers. Three months before Christmas some of the candy factories call in the help of children to make the many fascinating kinds of candy we see in the shops. The little girl who first thought it great fun to dip chocolates which is just "plunging a little tid-bit of candy into a vat of boiling chocolate, fishing it out, and setting it away, all neatly coated, to cool," found that the fun had all disappeared after hours of bending over the vat of hot chocolate. She found that the day came when she "never, no never, wanted to taste another candy drop."

Our author now takes us into a very wide out-of-doors to the great grain fields of the Middle West, which reminds her of that verse from the song "New America," which we now sing so often:

"O beautiful for spacious skies,
For amber waves of grain,
For purple mountain majesties
Above the fruited plain.
America! America!
God shed His grace on thee
And crown thy good with brotherhood
From sea to shining sea."

In the great stretches of rich farm lands all over these states, Illinois, Iowa, Minnesota, Dakotas, Nebraska, and all the other Middle and Mid-western States, we find many Jacks-of-the-Farming-Trades, who have cut down forests, drained prairies, cleared the fields, and have raised wonderful crops of corn and oats and wheat. Here are many sturdy, fine Jacks living in their own farm homes surrounded by broad acres of growing crops. Here are not only the farmers from America, but also Hans from Holland, Johann from Sweden—Jacks-of-the-Farming-Trade from almost every nation of the world. In one of these homes set in fields of ripening grain, we

find young Johann Strauss, one of our Bohemian Jacks, who came to America with his father and settled on a Wisconsin farm. After several years of ploughing, harvesting, and threshing they saved enough to send for the mother and sisters in Bohemia.

One day a Colporteur stopped at their house, and left a Bible in their own language. Our author fitly calls a Colporteur, "A missionary on wheels or on foot carrying Bible literature." The Colporteur was gladly welcomed, and young Johann listened eagerly to his earnest words and became deeply interested in reading the Bible and tracts which he left. When the Colporteur came back on his way next year, he found a little mission Sabbath School had been begun. Now Johann is a missionary, too, and goes every where in that part of the country, preaching every week in some chapel by some country road-side.

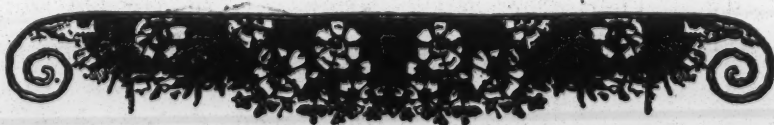
While we are thinking of these great grain fields, and of the large number of workers needed to furnish us the bread and cereals we eat, our author also calls our attention to the Jacks who help furnish the meats for our tables. There isn't time for more than a glimpse of the great cattle ranches of the West, of the stock yards and packing houses of Chicago and other large cities. In some of these packing houses we will find children employed; children, who should be in school.

Were there time, we would stop a little while and watch some Russian boys and girls at work thinning, hoeing, and pulling the sugar beets on the Colorado fields. It is good for the health to work out of doors, but in the beet fields, the hours are too long—from six in the morning to six in the evening—and the work too heavy, for the health of the children employed, many of whom are from 6 to 13 years of age.

We now reach the Western Coast States, where many of our delicious fruits are grown, the apples and peaches and plums and cherries of Washington and Oregon; the grapes and raisins and lemons and oranges of California. Here among the busy workers we find many nationalities. Among them we may see many a John from China, and perhaps not far away we will notice some Japanese boys busily picking oranges in a nearby grove. We are glad that there are Christian mission schools in many of the towns and cities, where these boys may learn to know of Jesus and of His love for all people.

When we pray "Give us this day our daily bread," or give thanks at our meals, we should remember especially these many little Jacks-of-all-Trades who have worked so hard to bring to us this daily food, and hope that the time will soon come when they, too, will be given "their chance."

Adapted from "Jack-of-all-Trades" for use in Junior Study, 1919.



EVILS OF AUTOCRACY AS EXHIBITED IN THE HAPSBURGS AND HOENZOLLERNS.

BY REV. KENNETH MACKENZIE, GLASGOW, SCOTLAND.

(Concluded from February Number).

Permanent peace for which every Christian individual and nation fervently longs for is a delusion according to such teachers, they tell us, "Ye shall love peace as a means to new wars, and the short peace more than the long." One teacher writing of this present war tells them, "We must not look for permanent peace as a result of this war" and he prays, "Heaven defend Germany from that." They have been told that "It is a gratuitous illusion to suppose that modern war does not demand far more brutality, far more violence, and an action far more general than was formerly the case." Of how well they are practising what they preach there is no need to enlarge.

But even from circles where one would hope to at least find an inculcation of the principles of Christ, we find this same diabolical spirit. For example a pastor expressing himself on the sinking of the Lusatania stated, "Whoever cannot prevail upon himself to approve from the bottom of his heart the sinking of the Lusatania—whoever cannot conquer his sense of the gigantic cruelty to unnumbered perfectly innocent victims and give himself up to honest delight at this victorious exploit of German defensive power—him we judge to be no true German." Let us hope that there may be many who are not true Germans, but at least true men and women.

Militarism is the hand-maid of autocracy, it is the weapon with which the will of the ruler is to be executed. Charlemagne the Great on his first visit to Rome was hailed by the multitude with the words with which a much great-

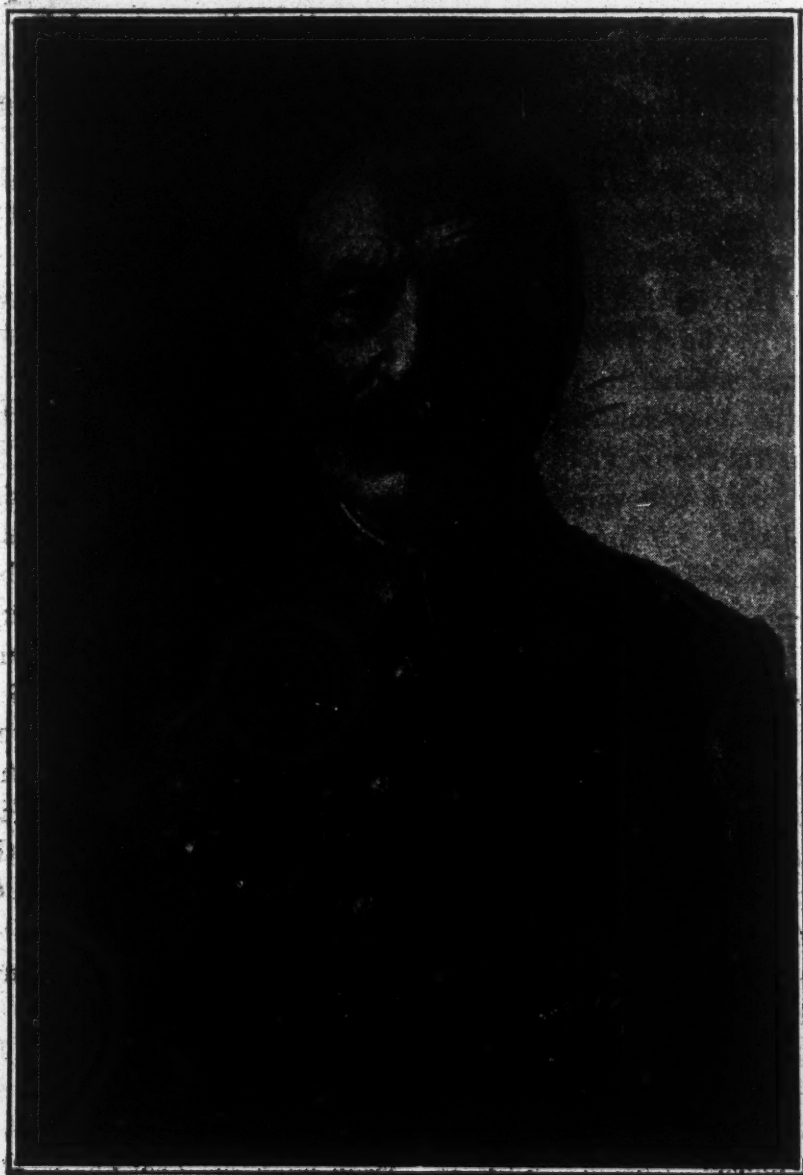
er King was hailed on His entrance into Jerusalem "Hosanna: blessed is He that cometh in the name of the Lord," and the German Empire was greeted as though it had been the Kingdom of God—but how very significant is the difference in the manner in which the entrance was made. The King of kings came meek and lowly and riding upon an ass, King Charlemagne came proudly with ax and sword and mounted on a war-charger. This is the method by which autocracy has sought to conquer the world. The method which the Teuton's proud successor today with all his outward show of piety is inculcating, not the ideas of conquests by peace and righteousness, but conquests by war and blood. Such are a few examples of the ideals and teachings which the subjects of autocratic Germany have been asked to imbibe—enough has been said for us to appreciate President Wilson's statement that this is a war for the liberation of the people, including the German people themselves.

But the evils of autocracy are even still more apparent when we come to view the attitude of the Hoenzollerns and Hapsburgs towards other peoples. Their attitude can not be misconstrued from such declarations as that made by the present Kaiser on March, 1905: "God would never have taken such great pains with our German fatherland and its people if He had not been preparing us for something still greater. We are the salt of the earth." And they have not hesitated to use devilish means in order that this high destiny might be effected.

Take for example the policy of

Frederick the second, in writing to one of his ministers on one occasion he advised, "If there is anything to be gained by it we will be honest, if deception is necessary let us be cheats."

ashamed" he tells the German nations "to make alliances with a view of gaining advantage from them for yourselves only." Nor must they have any scruples when it comes to enforcing this principle



MARSHAL FOCH.

Courtesy American Review of Reviews.

Alliances are to be sought not as a means of mutual advantage, and the betterment of the world, but for the purpose which Frederick the second advised, and for which the present governments of Germany and Austria-Hungary are now striving—selfishness. "Do not be

for Frederick William IV in one of the most degrading utterances ever given from any throne openly declared that "All written constitutions are only scraps of paper."

In the light of this knowledge it is not hard for us to understand why a so-

called Christian government, the cradle of Protestantism, should ally itself with its one-time bitter enemy, Austria-Hungary, a stronghold of Roman Catholicism, and with the Turk the open and avowed enemy of Christianity. She has no religious scruples as long as her selfish purposes are effected, nothing less will satisfy than that the world itself should be under their domination, and the greatest enemies that Germany has today are those who have frustrated her plans of colonization and world domination.

to have been perpetrated in these lands softened the hearts of the tyrants. One German writer has attempted to explain away German ruthlessness in Belgium by saying, "We were in the position of a man who being attacked from both sides has to carry on a furious fight for life, and cannot concern himself overmuch as to whether one or two flowers are trodden down in his neighbor's garden." Ah careless crusher of these tender gems, listen to the poet as he prophesies thy fate:



CHATEAU-THIERRY TAKEN BY FRENCH AND AMERICAN TROOPS IN JULY.
French Official Photograph. Courtesy American Review of Reviews.

This explains her intense hatred of Great Britain whom she has branded as "A Moloch that will devour everything, a Vampire that will suck tribute from all the veins of the earth, a monster snake encircling the whole equator." And so have they hurled their fiery epithets at France and Belgium and all who have sought to impede their progress. Nor have such horrible scenes as those which are now known to the world

"Ev'n thou who mourn'st (not) the daisy's
fate

That fate is thine—no distant date;
Stern ruin's plough-share drives elate,
Full on thy bloom,
Till crush'd beneath the furrows' weight
Shall be thy doom."

But these poisonous shafts of the enemy of democracy have not been directed only against its enemies in Europe. She has had her covetous gaze on America and even as early as 1901

we have had statements of her attitude towards the United States in words like the following: "Of late years we Germans have had cause for political irritation with the United States, due largely to commercial reasons. Up to now differences have been for the most part settled through our giving way. But a policy of surrender must have its limits. The question for us to consider is what plans must eventually be developed to put a stop to the over-reaching of the United States which are detrimental to our interests. It is by armed action that we must ultimately enforce our will upon that country." And we here in this land are just beginning to get our eyes opened to the extensive and thoroughly-laid plans which they have made in order that their purpose might be effected.

The attitude of these governments towards other nations we can thus see has been domineering, selfish, grasping, cruel and peace-disturbing and has been such as to not only retard the progress of the German people themselves but to retard the progress of the whole world.

But let us apply the crucial test before which every form of government will either stand like the solid rock of granite or crumble like the decaying sand-stone. How does the autocratic form of government as practiced by the Hoenzollerns and Hapsburgs stand in the full light of the teaching of the gospel of the Lord Jesus Christ? What is their attitude towards God?

The teaching of the gospel is, "If the son therefore shall make you free, ye shall be free indeed," and wherever the teachings of the Son of God have permeated, in the individual or in the nation, there has been freedom. Germany was never freer than when the shackles of the papacy and civil oppression were

broken at the Reformation, through the preaching of the gospel, and the freedom which any people enjoys under democratic government is not a freedom that has been procured merely by politicians and statesmen, but through the influence of the gospel: but from the facts which I have already stated, and from the facts which I will yet present, it is quite apparent that autocracy is not a liberator but a destroyer of liberty.

The Hoenzollerns have been adepts at furthering their interests under the cloak of piety. MacAuley in his sketch of Frederick the Great relates that on one occasion at the battle of Leuthen, he ordered his men to engage in religious exercises a few days before the battle, and the account has come down to us in the following ludicrous entry in a diary, "The Lord stirred up the King of Prussia and his soldiers to pray. They kept three fast days and spent about an hour praying and singing psalms before they engaged the enemy. O! how good it is to pray and fight."

It does not seem any more ludicrous, however, than some of the seeming pious utterances of the present representative of the house of Hoenzollern. No sovereign uses the name of his Maker so readily or so intimately, and no sovereign within recent years has sanctioned so many devilish schemes for carrying out his selfish purposes. Boldly he declares before the world, "We shall conquer everywhere even though we be surrounded by enemies on all sides: for there lives a powerful ally, the old good God in heaven, Who has always been on our side," How like the language of that ancient oppressor of Israel, Nebuchadnezzar, but as that mighty tyrant has fallen and with him Assyrian autocracy, so shall this modern Nebuchadnezzar, the Kaiser, and the auto-

cracy of the houses of Hoenzollern and Hapsburg, also fall.

Germany has been the nesting place of that evil bird of prey, "False theology," and the best indicator of a nation's attitude towards God is its theology. It has been fashionable within recent years for theologians from other

that will be finally accomplished, is the opening of the eyes of the church to discern the evil nature of the teachings of this enemy of the truth, and to discern more clearly the incomparable worth of the truth as it is in Jesus Christ.

German theology is at enmity with the gospel of Christ, it has philosophized,



SENLIS, THE RUINED FRENCH VILLAGE WHERE THE GERMAN PEACE EMISSARIES MET MARSHAL FOCH AND SIGNED THE ARMISTICE.

Courtesy American Review of Reviews.

parts of the world to complete their theological education in this breeding place of higher criticism and error; and the Christian church today is reaping a terrible harvest of unbelief and deadness as a consequence thereof and perhaps the greatest good that has come out of this war so far, and the greatest good

and criticized and devitalized the word of God into a system of mere human teachings, and it has trampled under foot the Cross of Christ making it of none effect. Well has one of their own poets prophesied what would happen when they reached this stage, to quote his own words:

"Christianity has to a certain extent softened the brutal belligerent ardor of the Teutons, but it has not been able to destroy it: and when the Cross, the talisman that fetters it shall be broken, then the ferocity of the old-time fighters, the frenzied exaltation of the Berserkers, whose praises are still sung by the poets of the north, will again burst forth. Then and alas! this day will surely come—the old war gods will arise from their legendary tombs, and wipe the dust of ages from their eyes. Thor will arise with his gigantic hammer and demolish the Gothic cathedrals."

Thor indeed has arisen—the destruction of some of the most priceless treasures of art in all the world, the ruthless demolishing of some of the most sacred edifices of all history—surely this is a testimony that the poet's words have been fulfilled, they have broken the talisman, the Cross.

It is almost needless for me to touch on the inhuman practices of the armies of these autocratic governments in this present war, it is but a natural consequence of the teachings which have been promulgated under their jurisdiction. Their conduct towards Belgium and France, towards helpless women and children, towards the wounded, towards the prisoners of war, the details are so gruesome, and the facts are so well

known that it would be idle to repeat them. But the day of reckoning is at hand, then the God Who hath spoken, "Righteousness exalteth a nation" shall smite, and woe be unto the nations where the teachings of righteousness are neither taught nor practised.

On the 18th day of January 1539, in the evening, a comet was visible at Wittenberg, Germany, which was visible by Martin Luther, Melancton and several others, on which occasion Luther uttered these remarkable words: "I will prophesy of the wrath of God against Germany, not from the heavens, but from theology and the word of God. It is impossible that Germany should escape without punishment. A great calamity will overtake it, for God is constantly tempted to destroy us. The godly will perish with the ungodly. Let us only pray and not despise God and His word. Although we are all alike great sinners, yet is forgiveness of sins and eternal life promised us in the word, and Turk and Emperor help us to it."

It is a remarkable forecast of the downfall of Germany, and with its downfall the downfall of autocracy, and with the downfall of autocracy may those conditions soon be established which the King of kings and Lord of lords alone can establish, "Peace on earth, good will towards all men."

A religious exchange says that there is good foundations for the claim that the missions of the United Presbyterian Church were worth more than 500,000 men to the Allied armies, because it was largely through their teachings in Egypt and Northern India that the Moham-medans were prevented from obeying the call for the "Holy War" which went out from Constantinople at the Kaiser's request. Had these countries risen, as was anticipated, it would have been necessary to have withdrawn at least 500,000 men from the French front to defend British interests.

FOREIGN CORRESPONDENCE



MARY J. CAMPBELL.

Enroute to India.

Yokohama, Japan, Dec. 24, 1918.

Dear Home Friends:—

The first lap of the long sea journey is over, but only the first for the India band of missionaries. The other day while out in mid-Pacific discussing the time it would take us to reach Hongkong (January 15) by this boat, some one remarked that we could well entitle our articles for the home periodicals, "A Winter Cruise on the Pacific."

We left Seattle, December 8. The boat will spend two and four days at every port between Yokohama and Hongkong unloading and taking on cargo. Early this morning the "Katori Maru" passengers were all out on deck, for the word had circulated from cabin to cabin that land was in sight. I had already seen the snow-covered hills of northern Japan from my little cabin port hole before the exodus and the promenade deck had taken place. It did one's heart good to see the bright, happy faces that were turned toward the Land of the Rising Sun. To be sure the land that we saw was rocky, bleak and bare, but it was land, solid mother earth, and it looked good to those who had been rocked in the cradle of the deep for fifteen long days

and longer nights without even one glimpse of earth, all of which goes to show that we are children of the soil.

It was not the Americans and Europeans only who were so excited over the dim outline of the rocky coast. A Japanese steward pointed toward the land and said feelingly in his broken English, "My countree." A young lady from Canada remarked at the breakfast table, "I have a fellow feeling now with Columbus."

The two weeks' fellowship in cabins, dining and music saloons, out on the promenade deck and shall I say it out loud, hanging over the rail, have brought us all very close together. The missionaries predominate, I think, we number a little over fifty. A party of sixteen are bound for West China, 1500 miles from Shanghai. We represent almost every corner of the globe, a miniature world crowded on one ship out in the bosom of the mighty Pacific.

The few wireless messages that occasionally reach us have not stirred us very greatly: "President Wilson landed at Brest," "President Wilson would dine with King George, December 26th," etc., etc. But we have listened with bated breath across the dining table to our friends from West China as they have told us so modestly of the many hair breath escapes from mobs and robbers in West China.

Mrs. Mortimer who is returning to China with her husband and three little children was the daughter of a missionary. She told us one evening that one of her special duties as a child was to see every evening that a rope ladder was in the proper place on the wall, so that in case of a night attack they might have this means of escape.

Miss Hall, a veteran worker of twenty-two years, has had some marvelous es-

capas from angry mobs when out in village work. Knives held over her head ready to do the murderous deed have suddenly been lowered and the would-be murderers have quietly slunk away without any apparent reason. We know, we who love the Lord, that somebody must have been praying.

Out on the deck with the salty spray cutting our faces we have learned much concerning Turkey from Mrs. Ward who in company with her sister and four little children is returning to her husband, Col. Ward, a missionary of several years among the Turks, but who is now in charge of a Red Cross unit of fifty-six picked people in Jerusalem.

From the light on this brave little woman's face one can see how glad she is to be returning to her beloved Turkey. It is easy to see that she loves the people amongst whom she works, even though the world calls them the "Unspeakable Turk."

The powers that be have not been above criticism in the stand taken in some measures in the awful world war, and perhaps one thing that was criticized more than any other by the country at large was that our government did not proclaim war against Turkey. For this act of clemency I think most of the missionaries at work in Moslem lands are deeply grateful, and I believe time well reveal that the forbearance was a wise and prudent thing.

Down in cabin No. 46 some very precious talks have been had with an English sister missionary who has been engaged in Settlement Work in Bombay among the educated women for twenty-two years. I was very pleased to hear the splendid tribute she had to pay to Sundar Singh who was in Bombay a year ago and spoke before many audiences.

The friends who have read and been helped by the little book bearing his name will be glad to know that he has been asked by the National Missionary Society of India to help form plans for starting a training school for young men who are feeling the call to go out in the Eastern way to win India for Christ.

Some wealthy men of South India have offered to help finance this school.

The leader of the Y. M. C. A. band of "Tour" for Russia, Capt. Gold, is one of the best informed men I've met lately. The sixth generation from the Czecho Slavos, a Moravian, a keen business man of wealth, a civil engineer by profession, American through and through, he seems pre-eminently fitted for helping suffering Russia at this time. The "Tour" have only words of praise for the great work being done by our Dr. Chas. Watson.

We also have the world and its attendant evils on board. Card playing, drinking, dancing, go on by night and by day. The worst hurt came last Sabbath night after an invitation had been given to all who so desired to join in an hour of singing sacred songs, when the worldly ones arose and left the music saloon and went back to the smoking room, called the Japanese orchestra and started dancing.

This makes the work of the missionary so difficult, but on the whole this voyage on a Japanese boat has been unusually free from the grosse forms of evil.

We have had all kinds of wild, stormy winter weather. The northern route on the Pacific in December could not be expected to be like a Mediterranean cruise in June. We had two nights of exquisite beauty. One evening the whole sky was like ebony. Suddenly little rifts, tinged with silver, appeared, then the full moon burst forth, so clear and pure and threw a broad track of silver on the black sea. As I stood there alone looking on in wonder at the beauty and strangeness of the scene it all seemed a fit emblem of what I desired for my life, that always out of the black days of discouragement, and doubt, and sin, my life might emerge as pure and serene as this full moon from the blackness of the night.

Two splendid missionary conferences have been held, when our Dr. Porter presided in his usual gracious way.

Today some of our party will go over to Tokio, the capital, and spend Christmas day. Two tiny Christmas trees gay-

ly decorated, and a huge Christmas cake, a mineature Woolworth, decorate the dining saloon and make us realize that Christmas is at hand. Tomorrow morning many letters and little parcels that bore the inscription, "Please do not open until Christmas," will come out from hidden corners and as the loving messages are read and the dear gifts looked upon, tears will glisten in many eyes and loving thoughts and earnest prayers will go back to our dear ones in the homeland. Your missionaries do love and appreciate you.

MARY J. CAMPBELL.

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt.

A DAY IN THE GIRLS' COLLEGE, CAIRO.

It was with great interest that I came out to the American Mission College, because although I have relatives and many friends on the other side of the Atlantic and had spent a delightful and memorable year there, just before the war, yet I knew practically nothing of the American educational methods.

The American Mission is doing a great work in Egypt and deserves your wholehearted support—by prayer, service, and money. I think the greatest need of these three is definite, *believing* prayer, that God will bless the mission to the salvation of souls and to the extending of His Kingdom.

"The earth is the Lord's and the fulness thereof" and we "have not" because we "ask not" or ask "amiss." The majority of the girls in this College come from well-off homes, and there were last year, I believe, sixteen different nationalities in the College. I think the manners of the Eastern girls compare very favorably with those of the British and Americans. In their own homes it has often been astonishing to see with what graciousness, poise and dignity even young girls dispense hospitality. Very few of our home children would have the same ease of manner in like circumstances!

On the other hand as one would expect, I fear they have not that sense of

truthfulness, honor and fair-play which one would like to see. I think I shall give you an account of just what happens in College every day. At 5:45 a. m. the gong is sounded and a second one at 6:00 then we have breakfast at 6:30. At 7:10 the girls have five minutes of silent prayer and at 7:15 the teachers "inspect" them and see that they are tidy. Classes begin at 8:00 o'clock and continue until 9:30 when we have chapel until 10:00 o'clock. At 10:15 work begins again and goes on until 12 noon. Dinner is at 12:30 and from 1:00 to 2:00 the girls play in the playground, or, in winter, have basketball. I wish you could hear the noise in the playground! There is certainly not much wrong with the children's lungs! In the afternoon classes are held from 2:00 to 4:00, when the most welcome tea hour arrives. From 5:30 to 6:30 and from 7:30 to 8:30 the girls study their lessons, supper being at 6:45. The little ones go to bed at 7:30 and the older girls at 8:30. Lights are put out at 9:00 o'clock and "peace reigns" until the next morning.

The music pupils each get a daily lesson of 15 minutes, unless otherwise arranged, and one has a great variety of pupils as regards nationality, musical ability and character. A great many are just beginners and it requires a lot of patience on their part as well as the teacher's to get them past the drudgery of learning the notes, rests, etc. But as a rule they begin very enthusiastically and do very well for such little girls. A few of the girls play very nicely indeed and are really musical, playing Chopin, Beethoven, Greeg, etc. Once a month all the music pupils and teachers gather in the chapel when there is a recital, at which the girls must play, memorizing their pieces. Counting is quite a difficulty with some of the girls who when asked to count, say pathetically, "But I can't play if I count." However, in time, one gets them to count, although they often count to their playing and do not play to their counting!

On Sabbaths we meet in the chapel at 8:45 and then after we have sung, read the lesson and had prayer we each go to

our own classes until 9:30, when we meet again in chapel for the review of the lesson.

My class is rather large this year and in it there are Syrians, Greeks, Copts, Armenians, and last Sabbath there were three Mohammedans, who listened attentively, but say they can only come once or twice in the year. After a recess we all meet again in chapel at 10:15, where there is either a Christian Endeavor service or some one from outside speaks to the girls.

There, one realizes more than ever what a great privilege and responsibility is ours, who have lived in homes where from our earliest infancy the name of Jesus Christ has been loved and honored. Only "knowing the love of Christ" can give "the peace of God which passeth knowledge" and one longs that these dear girls may experience both the love and the peace.

Egypt is a very wonderful country and has a great charm about it. I hope some of you may sometime come over and help in the mission and see the country's almost incredibly ancient antiques, enjoy its beautiful sunsets and moonlight nights and get as much pleasure out of the donkey and camel rides as some of us have had.

SOPHIE J. RIDDELL.

A DAY IN THE GIRLS' BOARDING SCHOOL, TANTA.

I have thought a good deal of what I should write to the Magazine this time and finally decided to write of what I did one day. So I am going to tell you of yesterday and see if you think it was a properly spent missionary's day.

I wakened at five o'clock and should have got out of bed immediately, but the bed felt very comfortable and it was quite dark so I thought I would do my praying in bed this once. I am sure God wasn't very well pleased with the result and I was not satisfied so it wasn't hard for me to get up this morning at the right time. I find if I do not get my quiet time before the duties of the day begin it always gets crowded out and that means a loss that I cannot afford.

At 6:45 o'clock I rang the bell for morning prayers and the teachers, the girls and I gathered in the piano room where we had prayers in English. At 7:00 o'clock we had breakfast and immediately after I began my doctoring of the children who were in need of attention. Two had sore eyes and I put drops in them. Another had a breaking out on her wrist; another had a festered finger; and the last had the Egyptian sorehead. I had her hair clipped and the part of her head that is diseased shaved on Saturday and now I apply the ointment night and morning. There is a slight discharge from the diseased spots that hardens and must be scraped off before the ointment is applied.

Then some of the children wanted money either for school supplies or for spending purposes and as I am banker for them all I dealt out to each one according to her need. By this time school had taken up, for in this land we begin at eight o'clock in the morning and it was my morning to have chapel with the intermediate division. We always have three chapels and sometimes four because we have no room that will hold over fifty no matter how much we crowd the children. Roll call and inspection take a quarter of an hour and I do not go often to attend it as other duties prevent. Chapel begins at 8:15 and closes at 8:30 o'clock. All of the classes have a Bible period immediately after. I have the most advanced class—sixth year—and we are finishing up the study of Old Testament History. But yesterday I did not get to my class at all as there were people waiting in the office as soon as I left my chapel room to see me about putting their children in school. I had to examine one as to her knowledge to know in what class she would go before I could tell her father what school supplies she would need and what amount of tuition she would be required to pay. He payed promptly and went on his way.

The other man was a character. His daughter has been in our school for some time, but had not entered this year. So when she came yesterday she went to her

class. He sat on the divan while I was talking with the other man and got off a series of explosive coughings that would have done credit to a young Vesuvius. The teachers in the adjoining rooms wondered at the violent sounds. He asked me several times if I had seen his daughter, and I told him I had not, but knew she was here because the head-teacher had told me she had come. He told me the reason of her absence was that she had been sick. When I saw her I believed him for she looked as if she had been sick. He payed for the remainder of the term and went.

By that time it was 9:00 o'clock and the cook had got back from the market, so I went to see what he had got and to see it weighed. If you have a thief for a cook you must watch him. Then he wished to fill the stoves with kerosene and so I went with him to the roof where we keep the kerosene locked up and he filled them. Then he wanted rice and I went with him to the store-room where it and other supplies are kept also locked up. Then I went upstairs again and wrote two notes; one to secure a leader for the Christian Endeavor meeting for next Sabbath evening and one to ask for information to give to a man who is trying to negotiate the sale of the land that was bought first for the site of our new Girls' School building. I also got the circular letter which the Mission typewrites and sends to all of the stations monthly, ready and sent it to the mail to go to Miss Holland. Then I went down and made the rounds of the classes. We have so many first primary pupils that we have to use the playground as an overflow recitation room. This relieves the congestion inside and the teachers are able to do better work when they are not so crowded and do not have to give so much of their time to keeping order. Pupil teachers take care of the children while they are out of doors and teach them the best that they know. The up-to-date teachers at home would be greatly shocked at our methods and equipment and I realize their lack and wish it were otherwise, but for the present I can't help myself. So we just do the

best that we can and hope for a better day in the future.

Yesterday was a dreadful day on account of the mud. It had rained for several hours on Sabbath morning early and the streets were bad to the nth degree. Few girls came to Sabbath School on Sabbath morning so that the school did not get so very dirty that day, but by last night a pig would have felt quite at home with us. No one can picture the badness of our mud until he has experienced it.

I made out the averages of my classes for last week and went down stairs at the first recess to take the grades from the other teachers and so decide who is to wear the gold badge in each class during this week. Because we had our program greatly disturbed last week by one teacher leaving and having to bring a Sheikh in to teach certain classes, and another being absent because of sickness, and girls having to miss classes to help out in teaching the classes of the absent teacher, the work of the school did not go on as usual, so we decided not to give the badges out this week. After recess I taught the sixth year English class. Then I went around the lower classes again and ended up the morning in the Sheikh's room where I heard him teach the third year in Arabic grammar. It is our custom to close the morning and afternoon sessions of school by—I'm afraid it is repeating and not praying—the Lord's prayer. The Sheikh joined us in it.

We had dinner right away and as we ate, the daily paper came and we enjoyed the news of the progress of the armistice together, and rejoiced in the near prospect of peace.

Since the teacher went away last week her part of the household duties has fallen to me and it is the inspection and oversight of the care of the rooms. I went from the dinner table to do this work and found a little improvement in the girls' work since I began to oversee it.

During the afternoon, I corrected a set of Bible examination papers on the book of 2 Kings, wrote my home letter,

and another business letter, then went and had the cook get the things ready for the washing today. We had to go to the roof again for kerosene and to the store-room for soap. Then I remembered that I had no leader for the cottage prayer meeting to be held in this section of the city at seven-thirty o'clock, so I went to a house not far from the school to see if the young man would act in that capacity. He wasn't at home, but I left word with his sister. These Monday night cottage prayer meetings are an effort of the C. E. Society to reach those who would not otherwise have Christian instruction.

We had supper at 7:00 o'clock and just as I was finishing, one of the Bible women came in and said she was locked out of her house and could she sleep here. I said certainly she might and told the cook to prepare her some supper. Then I excused myself and got at my "clinic" work. I had not time to remain for prayers which are in Arabic and are held just after supper. One other case had developed since morning—an elbow that needed ointment. I hurried as fast as I could so as not to be late at the prayer meeting, but I couldn't make it. The cook stood around a little while with the hope of giving me the day's account, but I hadn't time to take it so told him to go and I would take it today.

The Bible woman went with me to the meeting and she and I conducted it as the young man whom I had tried to get did not come. We stayed just long enough afterwards to drink coffee—which I would quite willingly have left out—and then we came home. I read some in my Daily Light and then got ready for bed. As the bugler in the soldiers' camp near by was sounding the 9:30 call I got into bed and the moon lighted me off to dreamland.

CAROL E. McMILLAN.

A LITTLE JOURNEY ON THE "IBIS."

Dear Friends:—

We are on the mission boat "Ibis" on the canal that supplies our Fayoum province with water. Egyptians say

that this canal follows an old river bed called Joseph's river.

One is inclined to believe this because no ordinary canals have so many bends and curves. The scenery is beautiful in many places. Clumps of palms, willows and blossoming trees by the water's edge enhance the beauties of the sunrises and sunsets and moonlight nights that we are enjoying at present.

This is my first experience on the "Ibis." I was delightfully surprised to find the boat so well arranged, cozy and clean. So many little cupboards and drawers to stow away our belongings that we do not feel cramped although we are a party of six.

Our party consists of Mr. W. H. Reed, of Assiut; Miss H. J. Ferrier, of Beni Suef; and the Galloway family, of Fayoum. It is a great privilege for us to be associated with such experienced workers as the first two mentioned above. Our twins, Robert and Ruth, are the youngest members of the party and seem to be enjoying the trip.

On first boarding the boat you would probably enjoy this mission boat home and sailing down the canal but as you visited the numerous villages another impression would bear in upon your hearts. Last year was the first time that the villages along this canal were visited by missionaries. If you have ever felt a call to the mission field you would feel it now if you could go with us to these villages.

The people are poor, ignorant souls and live more like animals than human beings. Poor people! They have no one to lead them to better things. They don't know how to read and have no one to tell them. It is pathetic to visit them once or twice and then to have to move on to the next town.

We have only three months' work along this canal because it will be closed at the end of that time and our boat would be penned up for the rest of the year. This would mean that the boat work along the Nile in Middle Egypt and another canal would be neglected this year.

A visit once a year! Then all of the

rest of the year nothing but degrading influences. I've been wondering how much of a downward pull it would make on my Christian life if I would have to live in such surroundings a whole year and have no one to come along to encourage me but once a year. Still no comparison can be made for we have been enlightened and know the truth and could not rest till they would know cleanliness and Godliness.

Every village we visit great crowds of children follow us through the dusty streets. Our strange foreign appearance and their curiosity about what we are going to do and say attract them. If there are any Christians in town we visit them first and hold meetings to which Muslims also come. But many of these so-called Christians are only that in name because their people before them were Christians. They are far from God and many do not even know who Jesus is. They have become like their Muslim neighbors in most of their practices save in their fasting.

Often the children are very noisy. We try to get them all to sit down and listen. But older folks coming in and crowding around jostle against them, then the dust, flies and heat make them uncomfortable and presently pinching and pounding and talking aloud begin. When we try to quiet them the older folks shout at them and threaten to drive them all out. We are reminded of the disciples wanting to drive the children away. What can you expect of children or even older folks who have never had any discipline in home or school? We have found that singing quiets them most of all. And our songs are so new to them. Cursing and swearing and blows are what they are used to. No wonder that they call what we read and say to them, "Sweet words."

The afternoon I enjoyed most of all was one where Miss Ferrier and I started out to visit whatever homes would be opened to us. We were invited into two Muslim homes and had large audiences of children and women. We taught them to sing an easy psalm. It was beautiful to have the crowds of children follow

us to the water's edge singing our psalm as they bade us farewell. These children will remember the song and our words and who can tell the fruit they will bear in future years. They will make more open doors for the missionaries who come after us.

Another visit that impressed me greatly was to a Moslem house of mourning. The deceased had been wealthy and influential in Egyptian politics. Although absolute strangers we went to see his widow to comfort her as it was the fortieth day and a time when many mourners from other villages would be present. There were fifty-five women there sitting around in an open court on mats. They were all in black and many had indigo rubbed on their cheeks and hands. For the most part all were well-dressed and decidedly the most aristocratic mourning I ever attended. We sat on cushions beside the widow and drank coffee. Then Miss Ferrier began to talk to them telling about how David did when Bathsheba's child died. We did not want to offend them in this time of mourning so decided to go slowly to see what we would be led to say. Presently, one asked Miss Ferrier to read from her book. She was most glad to have the opportunity. She tried to impress them that there was no true comfort in simply increasing the wailing because the true comfort must come from above. But you know that there is no comfort for the unbeliever in Christ.

The men in our party have their bicycles along and so visit more villages. They report open doors everywhere and such a great need that we want a party of four on the boat all the time next year. Now that the war is over we hope that many workers will come to Egypt soon.

This boat work reminds me so much of some of Christ's experiences in teaching the people. It is more like one's ideas of mission work becoming to the field of any that I have experienced yet. It is a most blessed experience.

Mr. and Mrs. Hart are on the "Witness" up country on the Nile and Mr.

and Mrs. Work are on the "Allegheny" in the Delta.

We need your prayers that this work shall be abundantly blessed and glorifying to His name.

Sincerely,
ESTELIA KYLE GALLOWAY.

AMONG MOSLEM WOMEN IN CAIRO.

Dear Friends:—

If you are ready, we must start at once for the Bible woman will be waiting for us. We will stop for chapel in the Orphanage first and see that all is ready for school and that all the teachers are present.

We're off now! Yes, we will ride a short distance on the tram—two stops only. This is the entrance to the Husseinieh and the place where we must get off the tram. These people won't hurt you—never mind their shouting. They are called "wild animals," sometimes you think that is the name which best describes them. You may see a street fight but we will hope not.

Notice the many shops where they are selling delicious dates, figs and melons, cabbage, eggplant and other vegetables.

At last, we have reached the small reading room which is in charge of an evangelist, where men may come and study the Bible or buy it if they wish. We breathe more freely now and feel safe.

That is the Bible woman dressed neatly in black. You will marvel at her strength for she looks frail, at her fearlessness for few women in Egypt go about alone.

We will go up this street and visit a home here. The door leads through a long passageway with a room at the rear—there is not a window in the room. The women are preparing to bake but are glad to stop and listen to our message. They offer us low stools so we sit down leaning against the wall and choose a place near the door. After Estir has talked to them, they say, "That is fine for you but we cannot live that way." "How can we live without cursing each other?" Patiently she tells them again how they can do it. They

begin to talk in such a filthy way that I protest. They looked surprised and ask us "if we do not talk of such things in such a way."

That is wonderful, they say but we know your hearts are pure and clean, not filthy like ours.

The children are so dirty and covered with sores and you shudder lest they touch you. Never mind, you soon get used to it! Give them a talk on cleanliness. Yes, I can do with my limited Arabic and they seem to be interested. They beg us to stay but we must be off. What are those men shouting at us for? They are asking Sitt Estir if we have come to open a school in the Husseinieh. They ask her every time she comes.

Yes, we are going in here. What a nice clean house! The people own the house and are very friendly to us so we will go upstairs. The lady of the house is very cordial but whispers that her mother is here and she doesn't know about the "Book." There are some callers but they are also friendly. The daughter-in-law, a bride of a year, is in mourning for her baby. She is not Egyptian, no, and I cannot tell you her nationality. She has lovely red hair and her skin is white as snow—a perfect beauty you say. Look at her large brown eyes—no expression whatever in them and you feel sure she does not understand one word Sitt Estir is saying. I will smile and smile at her and maybe awaken some emotion. One of the visitors wants to send her daughter to our school but says the father must not know of the "Book" or he will not send her. They beg us to come and live in their house and they will do our work and we can teach them. They can be good if we are near but otherwise it is impossible. We promise to come back soon and hurry on.

Up, up, up we go until I am sure you are very tired but here we are at the top. Two women are washing so we will sit down near the wash-tub. This is the only so-called Christian family in this section and their Moslem neighbors are proud of them. In every house we visited the women said they had asked Sitt Rosa

when we were coming and every one spoke kindly of her. There is only one chair so you may sit on it while the others will sit on the floor on a piece of matting. A Moslem woman has just come in to have her letter read. She is afraid it is from her husband who has divorced her and now is demanding the son. She is relieved to hear it is only from a relative. We read and pray and visit awhile then start downstairs, visiting each floor as we go down.

This is a fine large airy room which serves as bed-room, dining room and kitchen. In one corner is a mattress placed on the floor and a very sick boy is sleeping on it. We see nothing to sit on, so sit on the window-sill. They are very sad so we tell them of the Great Physician and pray for the sick child. They listen gladly. This woman has been deserted by her husband but is sewing for people and seems very cheerful. She uses a Singer hand machine which is placed on a low stool and she sits on the floor while turning the machine.

Sitt Estir wants us to visit over there but first we must see what these women want. We have never been here before. Five or six women are sitting before a small house. They are cleaning beans for dinner. They bring a clean piece of matting and we sit down. You look in astonishment at their dirty feet and hands and I am sure you are thinking that they must have gone to bed thus for it is now early in the morning. You look inside and wonder where they slept for there is no bed not even the usual mattress—only some matting on the floor. They have never heard the Gospel nor talked to a foreigner, so please forgive their curiosity as they examine your clothes. They listen quietly and ask us to return. Each one kisses our hands before we leave.

We will cross the street and go in here. No doubt of our welcome here! What a clean home; a nice clean bed in one corner, a large cupboard and a couch covered with a clean white cover makes one willing to sit down and rest. The woman is bright and full of eager in-

terest. She is one of Sitt Estir's first pupils.

On a small stool sits a little girl of eight years. She is suffering intensely and you ask at once about her. On her arm is a terrible sore—has been there for two years. The barber has been doctoring it and they are expecting him now. We beg them to go to a clinic and see a reliable doctor so we give them the address. They promise to go tomorrow and our hope is that it is not too late yet to save the child's arm. After the lesson we hurry away as you are very tired. As we return to the street again we marvel at the small space we have gone over, as compared with the large district of the Hussenieh.

I would like to take you to some homes in Abbassia and Upper Abbassia but we will go there some other day. I want you to meet the wife of a wealthy bey who is a strong womanly character and always listens eagerly. The black door-servant won't allow us to enter unless we give the proper pass-word which is that we are from the "American School." I will tell you about that home again.

Another in Upper Abbassia where the woman was married when nine years old has had fourteen children, none of whom are now living.

I must close now but could take you to other even more interesting places.

Pray for all these women and for us that our strength and zeal may be increased.

Your fellow worker,

ALICE PHILLIPS ACHESON.

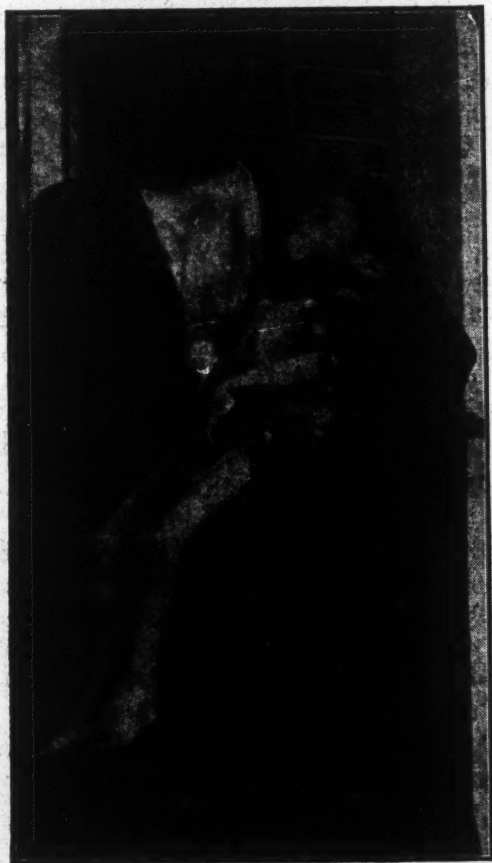
Abbassia, Cairo.

THE NEED OF A CHILD WELFARE MOVEMENT IN EGYPT.

The term "Child Welfare" is well-known in America. There are laws guarding babies against infected milk supplies; there are visiting nurses in the slums of many large cities; there are bureaus of instruction for mothers in many places. The government puts out bulletins on "Prenatal Care," "Infant Care," "Children's Diseases" and sim-

ilar topics. American mothers are being helped in the care of their babies.

In spite of these helps to mothers we still know the fear of summer complaint, Cholera Infantum and other kiddies' diseases even in America. Small wonder then that in Egypt, a sub-tropical country in the main consisting of uneducated men and women, where filth is the common rule, these troubles are more than common. After two and a half years I have begun to realize the need of more education of Egyptian mothers.



PATIENT AT ASSIUT HOSPITAL.

In a recent Cairo paper the statement was made that one of the most common diseases in Egypt is dysentery. Dysentery, the term applied in its broader sense to bowel disturbances, is the dread of mothers everywhere. If you can imagine mothers feeding babies less than a year old water melon, fried grain cakes, cucumbers, in short every sort of indigestible food, you can understand why Egyptian babies have digestive troubles. Combine with this ignorance of proper

feeding, intense heat, flies, dirt and a poor milk supply, and you can see why these babies die. In an average day's clinic at the American hospital in Assiut a doctor may have a total of ten children's cases. Of these cases fifty percent are dysentery.

Rickets, or mal-nutrition, is another well-known trouble. The cause of rickets is lack of proper nourishment. Babies cannot subsist on cucumbers and melons. They must have milk and good milk. Moreover, mothers need to know that since all milk in Egypt has to be boiled, babies must be given some digestible fresh element or they will become rickety. But how can these ignorant mothers know this?

Combined with these two grosser forms of disease we find all manner of ailments. Eye diseases are so prevalent that because of flies and infected dust practically none of the well-cared for American babies escape some form of eye-trouble. Walking along the road one notices the individual with two good eyes more than the one with either or both eyes injured by some disease. One notices the child who is clean, whose face is not a mass of flies quicker than one notices the dirty little girl picking up the manure of the street to be molded later into cakes and sold for fuel.

What is the natural result of the prevalence of these conditions? One year-old babies, and young children are brought to the hospital to be treated for infected glands, tubercular bowels, and all manner of infections due to run-down systems and careless handling. Recently a baby girl was treated by the American doctor for a horribly infected ear. Her mother had followed the usual custom of piercing the baby's ear for ear-rings. The red-hot needle used had, of course, been sterile. But the string drawn into and left in the hole to keep it open had not been sterile. Probably careless washing of the part and flies had helped on the infection. And this mother seemed to be a clean, comparatively well-educated woman.

But more important than these resulting infections is the terrible death-rate

among Egyptian babies.. One woman brought a sick child to the clinic. She stated that the child was her sixteenth; the other fifteen were all dead. A common record is for four or five in a family of eight or nine to have died as babies. A statement used to comfort people in bereavement is significant: "The oldest is for the Lord." If people succeed in rearing all of their children they should consider it a very special gift of Providence. May they not learn that with the proper education of the mothers and the families the number of deaths demanded by Providence would be reduced at least fifty per cent?

We do not want to leave a note of discouragement in your minds. These women can be helped to raise their families. They are being helped. The girls graduating from Pressley Memorial

Institute in Assiut, for example, show us that. These girls have studied hygiene. They have learned how to make proper clothing for a new baby. They have been in a class on the care and feeding of babies. The homes these girls make stand as examples to the women of their villages. But Egypt needs more and better equipped girls' schools. Every American mother at home and in Egypt must share her knowledge with these other mothers. The doctors will do their best to cure disease when it comes to them; but the mothers must learn not to give their babies cucumbers and fried grain cakes.

GRACE B. PARR.

N. B.—Mrs. Parr who has given us the above interesting article is the wife of one of our short term missionary teachers in Assiut College.—M. Finney.

MESSAGE FROM THE CONVENTION PRESIDENT.

The close of the church year is near. We are gathering together the results of our years work. Do we find that which we have accomplished what we had wished? Some things cannot be changed, the opportunity is passed. However in the remaining days of this month we may accomplish much if we all have a mind to work.

Has your society raised your part of the "War Bonus" Fund? Each society will surely want a share in this most important Fund.

Have you succeeded in placing a Women's Missionary Magazine in every family in your congregation?

Is every woman in your congregation enlisted in a Missionary Society?

Do your contributions show a 25% increase over last year's? Would we not all rejoice if all Societies could report affirmatively to these questions at the close of the year.

It is not very long until we expect to meet in our Annual Convention at Cambridge, Ohio, May 16-20. In this number of the Magazine you will find the program. The Theme of the Convention will be "Victories of Peace." Our work is to hold up Jesus Christ, Who taketh away the sin of the world, and Who gives peace and a new life. In our de-

votional periods we shall think of some important commands of our great Leader. We may plan for a good Convention yet this will be in vain unless His Spirit is manifested in each session. Let us all be very much in prayer from now until the Convention opens. Read the program and pray for each one who has any part. Pray for the Local Committee and the ladies of the entertaining presbyterial. Pray for the officers of the Convention, that Christ may give them strength and wisdom for the performance of their duties.

It is a great privilege to attend the Annual Convention of the Women's General Missionary Society as a delegate. It is a privilege socially. Here we meet women from all parts of the United Presbyterian Church at home and abroad. Better still, it is a spiritual privilege. Here we will hear the great interests of the Kingdom discussed, and share the vision of fields white to the harvest and the Master beaconing "On." We trust that our Convention will be so pre-
vaded and controlled by the Holy Spirit that every delegate may bear away new purposes and power for the Saviour's work.

Yours for His glory,

MRS. O. H. MILLIGAN,
President.



"A Call for Prayer and Conference Over the Question of the Union of the United Presbyterian Church and the Presbyterian Church, U. S. A."

Readers of the *Women's Missionary Magazine* have seen the above caption in the February 20th issue of the *United Presbyterian*. By what authority this call has been declared expedient we do not know. We do know of the impression it has carried to many minds and hearts. It has come to some like a German bomb from a peaceful sky.

Especially so as we read in this "Call for prayer and Conference" the following acknowledgement of the standing at the present time of the United Presbyterian Church:

"The United Presbyterian Church is in excellent condition. It has boards, agencies, and educational institutions which are well organized and efficient. The blessing of God has rested upon its missionary and evangelistic efforts. It can discuss grounds and terms of union with any denomination with the full consciousness that the contribution it brings to a union is such as to command large recognition and affect vitally the doctrine and spirit of the new united church."

We have wondered *why* the subscribers to this "Call for prayer and Conference" desire or dare propose a change or wish to alter present conditions of the United Presbyterian Church, if the Church is as prosperous as is affirmed in the above paragraph.

The subscribers to this "call" give us the following to consider as a reason for merging into a larger body. They say:

"The tasks before our Church at home and abroad are big and difficult," and then they ask the question, "Can we best perform these tasks and promote the Kingdom of God by maintaining separate denominational existence or by uniting forces with our great Presbyterian ally?"

We know the missionary enterprise is a stupendous task. There is nothing in the world like it. The conception of bringing the sinful world to Christ is not man's conception. It is of God. And in His plan for man's good employs man for this unparalleled task.

If the United Presbyterian Church is overwhelmed with its prosperity in its widening mission fields may we not assume some reason for it. In this connection we will first refer to the "Union" of the Associate and Associate Reformed Churches in 1858 making in name "the United Presbyterian Church," but re-

taining the essential principles of both churches of the union, namely, the full belief of the Inspiration of the Scriptures, the use of the Psalms of David in public and family worship, declaring against secret societies and the observance of the Sabbath day as God's appointed day for holy worship.

Herein is a foundation for any work to be undertaken both at home and in fields beyond. The prosperity of the membership of the United Presbyterian Church has been substantial but not generally abounding in wealth. The most wholesome condition that any people could desire. Now with foundations based on pure worship and a desire to know God's will concerning His plan of salvation a ministry was raised who taught faithfully the whole word of God as God's own inspired message.

Why would there not be favor shown in the mission fields? Sons and daughters of this Church have not sought destruction but have wrought for righteousness and served in obedience giving the testimony of their belief without compromise. And the mission has grown.

The Church is now inviting its sons and daughters to continue the same faith and practice of belief its fathers and mothers have maintained and great joy is promised in the obedience of the United Presbyterian Church to its mission in the world.

Now in the midst of its plans to widen and take care of its missionary propaganda comes a "Call to prayer and Conference" to decide whether we shall consent to lose our identity, to hand over our splendid missionary equipment to a larger denomination.

The distinctive principles of the two churches proposed for "Union" do not harmonize and a "Union" formed facing this truth would involve an acknowledgment on the part of the United Presbyterian Church, that her history of the past fifty years in belief and practice has been a failure and such a move would manifest her willingness to be adopted and in a short time absorbed by a larger body, largely because of her greater size uniting the two by dropping the word "United"—the word that indicates true union.

We do not believe we are rich and increased with missionary success beyond our ability to continue. We do need Divine guidance in its administration. We can not ask for that half-heartedly. We have got to make conditions right for Divine guidance. We must believe in the mission of the United Presbyterian Church and that it has favor with God.

If the United Presbyterian Church were on its knees praying for the return of its young men from "Over in France," into active citizenship for the Kingdom, and showing to the fathers and mothers that the greatest service to Jesus Christ is to train sons and daughters to perpetuate the principles of the United Presbyterian Church, there would be a solution to the problem of increasing missionary obligation; and the effect of such devotion would secure a consecrated youth to make sure the call for "407" and bring all necessary support as truly set apart for Christ as our sons and daughters.

The United Presbyterian Church has an unique place in the mission field and its marvelous success may well be considered as God's favor, and the very

principles that have made the Church a name for its true adherence to its doctrine are the principles we will lose if we relinquish our separate existence.

The part the womanhood of the United Presbyterian Church has had in making the missionary history of our denomination is honorably recognized by sister denominations and will have to be considered as a large and important factor in any venture the Church may contemplate.

Our Women's Work will never be "too big a job" if her spirit is not taken from her.

There have been those who have deemed it preferable to leave the United Presbyterian Church for other denominations. That is a personal act and responsibility, and carries *no disaster* to the Church. The same privilege is open to others who think the United Presbyterian Church too small a field for their activities or who think the United Presbyterian Church has no distinctive mission to continue in the world.

There are those as well who claim the right to maintain the denomination that has nurtured them and has provided a field wherein their activities have been prospered and where they have reaped priceless spiritual blessings.

* * *

FOR SPECIAL CONSIDERATION.

At the meeting of the Women's Board on January 21, 1919, the Chairman of Finance was authorized to put before the readers of the Magazine the following recommendation: "That Societies are asked to contribute annually towards administration expenses at the rate of at least five cents per member; this recommendation to be presented to the General Convention in May for action."

What is known as the "W. G. M. S. Fund" to which many presbyterials have given \$5.00 yearly, a few have given more, some less, will be embodied in the assessment suggested by this recommendation. It will be an enlarged W. G. M. S. Fund.

It is scarcely necessary to state any reason for above recommendation in view of the growth of our Women's Work and the consequent enlargement of expenses in administering the work.

The larger work demanded more office space, and more clerks. Advanced cost in living brought about larger salaries to clerks; higher rents, printing bills naturally grew with expanded work. The war years all but doubled prices of some necessities.

You who have kept house for ten or

fifteen years know how prices have gradually rose to the soaring point. In business, the same condition has prevailed whether it was a matter of private ownership, a company, or a church organization. Just a little thought and computation will satisfy you on this point.

The Women's Board is the business agent of the Women's General Missionary Society. Last year the presbyterials contributed towards the maintenance of its administrative work \$270.68 to pay office rent, clerk hire, printing bills, auditor's salary, services of lawyer and notary, and other items which can be seen by looking at the report of the Chairman of Finance in the July number of the Magazine.

It required \$6500 and more last year to meet the actual expenses, or about \$550 per month.

The interest on the Thank-Offering from January 1 until the distribution of same in June amounted to a goodly sum, but far short of \$6500. Individuals made generous donations. The Loans and Investment Account yielded some aid in the form of interest. But the Thank-Offering is not a definite sum. It varies in size. The interest from it must vary, also, hence one cannot count

definitely on this source for maintenance. We should not depend on individuals to finance our business for us. The interest from loans varies with amounts loaned. Naturally as the loans decrease in size, the interest decreases.

That the administrative expenses may be met with ease and with no embarrassment to those who are doing volunteer work for the Women's General Missionary Society, you are asked to consider seriously this recommendation. You will thus be holding up the arms of your business agents and doing well your own work.

IMPORTANT NOTICE!

Officers, Delegates, Life Members, Visitors, expecting to attend the 36th Annual Convention of the Women's General Missionary Society of the United Presbyterian Church at Cambridge, Ohio, May 16-20th, will please send their

names and the Presbyterials they represent to the Chairman of the Local Committee, Mrs. C. J. White, 226 N. 9th St., Cambridge, Ohio. Send during the month of March if possible.

Mrs. White writes that the women of Cambridge as well as the women of Muskingum Presbyterial have a wide, open welcome to their homes in this important event.

Also asks the prayers of all the women for this meeting that it may be one of great inspiration to the United Presbyterian Church and praise to the Lord Jesus Christ.

Women: Do be prompt in sending your names for entertainment.

For Literature in study of Fourth Chapter, "Women Workers of Orient" and "The Path of Labor" see February number of the Women's Missionary Magazine, page 475.

LIST OF LIFE MEMBERS.

DECEMBER 15, 1918, TO JANUARY 15, 1919.

Miss Margaret Ross, 5112 Vernon Ave., St. Louis, Mo. By her sister, Miss Helen Ross (In memoriam).

Miss Frances McCall, 3840 Arsenal St., St. Louis, Mo.

Mrs. Margaret McCleery, Waterman, Ills. By her daughter, Mrs. Wildon Graham.

Mrs. Jas. K. Stewart, 1924 Sarah St., S. S., Pittsburgh, Pa.

Mrs. Mary Wilson, Grove City, Pa. By Ebenezer W. M. S.

Miss Blanche Scott, Venice, Pa. By members of Y. W. M. S.

Mrs. Phoebe McWilliams, Savannah, Ohio.

Mrs. John Barnett, 415 4th St., N. W., Canton, Ohio. By her daughter, Mrs. John Quinn.

Mrs. George W. Whetstone, Canton, Ohio. By her husband.

Mrs. L. G. Reefsnyder, Canton, Ohio. By her daughters.

Miss Rea Whetstone, North Canton, Ohio. By Y. W. M. S., 1st Church, Canton, Ohio.

Mrs. R. B. Vincent, 512 Monongahela Ave., Otto, Pa. By her two sons.

Mrs. W. H. McPeak, 820 Kirkpatrick Ave., Braddock, Pa. By Mrs. Allen Kirkpatrick.

Mrs. A. M. Scott, 534 Jones Ave., Braddock, Pa. By a friend.

Miss Mary B. McLay, Elizabeth, Pa. By her brother, Robt. McLay.

Mr. James M. Nevin, Elizabeth, Pa. By the members of his family.

Mrs. William Blair, Riverton, Wash. By the W. M. S., 1st Church, Seattle.

Miss Helen H. Johnston, Kalaheo School, Kanai, Hawaii. By her aunt, Mrs. Ella J. Jordon.

Miss Anna Jeanette Cathcart, 556 19th Ave., Seattle, Wash. By her aunt, Mrs. Ella J. Jordon.

Mrs. James Anderson, 2216 Miami Street, Omaha, Neb.

Mrs. James McClair, 3720 Meridith Street, Omaha, Neb. By Mrs. W. T. Graham.

Mrs. W. B. Anderson, Philadelphia, Pa. By a friend.

Miss Jessie Blythe, Philadelphia, Pa. By a friend.

Miss Jennie Poole, Philadelphia, Pa. By a friend.

Mrs. L. E. Rife, 167 N. Susquehanna Ave., Philadelphia, Pa. By Y. W. M. S. of Norris Square Church.

Mrs. J. E. Reiter, 118 Olney Ave., Philadelphia, Pa. By W. M. S. of Fairhill Church.

Mrs. Ruth Jackson Rankin, care American Mission, Cairo, Egypt. By Y. W. M. S. of 1st Church, Xenia, Ohio. Mrs. Rankin was a member of this society.

Mrs. Allan McDuff, 1526 B Ave., Cedar

Rapids, Iowa. By her daughter, Mrs. R. E. McDanel.

Mrs. Jas. H. Barron, 1819 Napoleon Street, Johnstown, Pa. By her husband.

Mrs. O. H. Kyle, 912 Green Ave., Altoona, Pa. By her husband.

Mrs. J. O. Carnahan, Indiana, Pa. By her husband.

Mrs. Anderson Fowler, Indiana, Pa. By Mrs. J. R. Caldwell.

Mrs. Villa Balentine, Indiana, Pa. By Mrs. J. R. Caldwell.

Mrs. T. J. Swan, Indiana, Pa. By Mrs. J. S. Fisher.

Mrs. Jennie Cowden, New Castle, Pa., 220 Park Ave. By a friend from Highland W. M. S.

Mrs. Dr. H. E. Phillips, 1620 Jewell Ave., Topeka, Kans. By W. M. S. of Beaver Falls, Pa.

Miss Ora Bell, 207 S. Millvale Ave., Pittsburgh, Pa. By Mr. and Mrs. Samuel Reid, Beaver Falls, Pa.

Mrs. Ross Cook, 1403 Fifth Ave., Beaver Falls, Pa.

Mrs. Fay Garvin Hall, Hubbard, Ohio. By her mother, Mrs. R. C. Garvin, Beaver Falls, Pa.

Mrs. Bertha Boal Ewing, 1205 Seventh Ave., New Brighton, Pa. By Mr. F. A. Ewing.

Mrs. R. J. McFate of Mt. Jackson W. M. S.

Mrs. Philip Wagner, 2nd New Castle W. M. S. By her husband.

Mrs. D. G. Duff, 2nd New Castle, Pa. By her husband.

Mrs. Wylie McCaslin, New Castle, Pa., 2nd New Castle, Macadonian Circle. By her husband.

Mrs. Jas. B. Elliott, E. E., East Liverpool, Ohio. By friends.

Mrs. T. A. Torrence, E. E., East Liverpool, Ohio. By Y. W. M. S. of 2nd, East Liverpool.

Mrs. L. B. Peterson, Steubenville, Ohio, 279 Belleview Blvd., 2nd Church W. M. S. By her husband.

Mrs. Anna Chalfant, 1408 Penna Avenue, Steubenville, Ohio, 2nd W. M. S. By Mrs. L. B. Peterson.

Mrs. Elizabeth A. McLaughlin, La Belle View, Steubenville, Ohio. By her husband, R. L. McLaughlin.

(To be continued).

Corrections.

Miss Jennie H. Poole. Made herself Life Member.

Mrs. R. L. Allison, (In Memoriam) Eau Claire. By her husband, Dr. R. L. Allison.

Mrs. A. L. Yarnelle, Media, Ill. By Mrs. Richey and Mrs. E. B. Rankin.

Mrs. R. C. Finney, Media, Ill. Made herself Life Member.

Mrs. R. L. Blair, Box 203, R. F. D., Seattle, Wash. By the W. M. S. of 1st Seattle.

Omission from August Magazine:

Mrs. W. H. Magill, Sharpsburg, Pa. By her sons and daughters.

NOTICE.

Any failure to receive Life Membership Certificates or any omission of name from the roll as printed monthly and annually in the Magazine should be reported promptly to the Treasurer. The Board has taken action that no attention can be paid to complaints unless made within a year following payment of Life Membership fee, as time is too precious to spend in going over past records.

LIFE DIRECTORS.

\$300.00 Each.

1. Mrs. J. P. MacDanel. By her son.
2. Mrs. J. Alvin Orr. By a friend.
3. Mrs. K. C. Johnston. By her son.
4. Mrs. Collingwood. By her son.
5. Mr. Lelo Collingwood. By his mother.
6. Mrs. E. M. Hill.
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10. Mrs. Ada Reber.
11. Mrs. Mary Clokey Porter. A "D. S. C." for most valiant service in the W. G. M. S. Division of the Lord's Army. Bestowed by a devoted friend in Sixth Church, Pittsburgh, Pa.
12. Mrs. J. A. Miller, Indiana, Pa. By her husband.
13. Mrs. Percy Craig, New Castle, Pa.

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MRS. J. B. HILL, Treasurer.

THE UNITED PRESBYTERIAN CHURCH LIBRARY
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THIRTY-SIXTH ANNUAL CONVENTION

OF THE UNITED PRESBYTERIAN CHURCH OF NORTH AMERICA,
CAMBRIDGE, OHIO, MAY 18-20, 1919.

CONVENTION PRESIDENT, MRS. O. H. MILLIGAN, AVALON, PA.

CONVENTION THEME: "VICTORIES OF PEACE."

PROGRAM.

FRIDAY AFTERNOON.

3:30—Delegates' Conference, Mrs. J. C. Alter presiding.

FRIDAY EVENING.

Mrs. J. W. Harsha, presiding.

7:00—Devotionals. Our Leader's Command: "Follow me."

Anthem.

Greetings, Muskingum Presbyterian, Mrs. J. P. Giffen.

Convention Church, Rev. H. A. Kelsey, D. D.

Response, Mrs. J. D. Sands, President of Women's Board.

7:45—President's Address, Victories of Peace.

Anthem.

Presentation of Women's Board of Directors.

Announcement of Credential Committee.

Prayer and Benediction, Rev. J. C. Smith.

SATURDAY MORNING.

8:45—Morning Worship.

9:00—Business.

Adoption of Program.

Minutes.

Report of Credential Committee.

Roll Call.

Appointment of Committees.

9:30—Annual Reports.

Recording Secretary, Mrs. J. H. Maxwell.

Statistical Secretary, Mrs. D. J. Brown.

Treasurer, Mrs. J. B. Hill.

10:45—Quiet Hour. Our Leader's Command: "Give ye," Miss Sarah E. Dickey.

11:15—Secretary of Finance, Miss Ida B. Little.

Thank-Offering Secretary, Mrs. Mary Clokey Porter.

Five minutes allowed for discussion of each report.

12:00—Adjournment.

The Thank-Offering Secretary will meet with Presbyterian Thank-Offering Bearers at the noon hour.

SATURDAY AFTERNOON.

1:30—Prayer and Praise.

1:40—Address, "From Village to Village in Rawalpindi District," Miss Mary A. Lawrence, India.

Annual Reports.

Young Women's Secretary, Miss Ida B. Little.

Junior Secretary, Mrs. I. H. Milliken.

Editor of the Junior Magazine, Miss Carrie M. Reed.

Presentation of Junior Banner.

3:00—Quiet Hour. Our Leader's Command, "Search the Scriptures," Miss Sarah E. Dickey.

3:30—Exercises by the Cambridge Juniors.

4:00—Annual Reports.

Literature Secretary, Miss Elizabeth Milligan.

Women's Missionary Magazine, Editor, Mrs. George M. Moore. Treasurer, Miss Hazel Flagg.

5:00—Adjournment.

The Secretary of Young Women's Work and the Secretary of Junior Work will meet the Presbyterian Secretaries of these departments at 5:15.

SATURDAY EVENING.

Thank-Offering Night. To be arranged by the Secretary.

SABBATH AFTERNOON.

- Rev. Kelsey, D. D., presiding.
 2:30—Devotionals.
 Memorial Address.
 Prayer, Rev. J. K. Montgomery,
 D. D.
 Sacramental Address, Rev. John
 Calvin Smith.
 Praise.
 Administration of The Lord's
 Supper.
 Address to Communicants, Rev.
 H. A. Kelsey.
 Praise.
 Prayer and Benediction.

SABBATH EVENING.

Foreign Mission Night. Program to be
 arranged by Secretary.

MONDAY MORNING.

- 8:45—Morning Worship.
 9:00—Business.
 9:15—Annual Reports:
 Parsonage Secretary, Mrs. J. D.
 Sands.
 Temperance Secretary.
 United Presbyterian Women's
 Association.
 10:15—Adjournment to visit Musking-
 um College, New Concord,
 Ohio.

MONDAY AFTERNOON.

- 1:30—Prayer and Praise. Mrs. J. W.
 Birnley, Second Vice Presi-
 dent, presiding.
 1:40—Address. Egypt.
 2:00—Annual Reports:
 Home Secretary, Mrs. W. S.
 Cook.
 Freedmen's Secretary, Mrs. Ada
 Kerr Wilson.
 Indian Secretary, Mrs. John S.
 Crawford.
 3:15—Quiet Hour. Our Leader's Com-
 mand, "Pray ye," Miss Dickey.
 3:45—Annual Report.
 Foreign Secretary, Mrs. H. C.
 Campbell.

4:20—Discussion of Standard of Ef-
 ficiency.

4:30—Open Hour.

4:45—Adjournment.

MONDAY EVENING.

Home Mission Night. Program to be ar-
 ranged by Secretaries.

TUESDAY MORNING.

- 8:45—Morning worship.
 9:00—Report of Field Secretaries.
 Mrs. J. C. Alter.
 Miss Kate Hill.
 9:40—Report of Committee on Resolu-
 tion.
 10:00—Quiet Hour. Our Leader's Com-
 mand, "Receive ye the Spirit,"
 Miss Dickey.
 10:30—Roll Call.
 Report of Nominating Commit-
 tee.
 Election of Officers, Members of
 Board of Directors, and Maga-
 zine Committee.
 Report of Committee on Place.
 Report of Committee on Recom-
 mendations.
 12:00—Adjournment.

TUESDAY AFTERNOON.

- 1:30—Prayer and Praise.
 1:45—Address. The Freedmen.
 Praise.
 2:15—Address, "Peace—But the Battle
 Still Rages," Miss Anna A.
 Milligan.
 3:00—Quiet Hour. Our Leader's Com-
 mand, "Go ye," Miss Dickey.
 3:30—Report of Tellers.
 Introduction of new Officers.
 Business.
 4:30—Adjournment.

TUESDAY EVENING.

- 7:00—Devotional Service. Our Lead-
 er's Command, "Abide in me."
 Solo.
 Address Rev. J. K. Montgomery,
 D. D.
 Consecration Service, Mrs. H. C.
 Campbell.
 Adjournment.
 Prayer and Benediction.



THANK OFFERING

EDITED BY MRS. MARY OLOKEY PORTER.
2828 Perrysville Ave., North Side, Pittsburgh, Pa.
Business Address,
905 Publication Building, Ninth St., Pittsburgh, Pa.



EXCUSES FOR NOT BEING PRESENT AT MISSIONARY MEETINGS.

ARE THEY VALID, IN GOD'S SIGHT?

Some household cares, perchance, have
chained our feet,

Or passing guest beguiled with converse
sweet;

A trifling languor fettered our desires

For heavenly dew, or Penticostal fires:

But—afterward, we owned—we owned with
shame,

Alas—We were not there when Jesus came.

Yet, if a King gave audience for an hour,
And bade us wait on him for wealth, or power,
How quick we sped through a dark unlovely
street,

To pour our supplications at his feet.

Our King gave audience—Jesus is His name,

Alas—We were not there when Jesus came.

It might have rained, or winter winds were
rough,

It was too warm, or was not warm enough,
And so we let the hour, so short, pass by,
And thus we let the precious moments fly,
Which—might have helped a holy steadfast
aim.

Alas—We were not there when Jesus came.

Oh! let naught but duty keep us from His
feet,

Whose invitations are so free, so sweet;

Outrun the earnest: break through every
press:

He must not miss us, when He comes to bless.

Else we shall own—shall own with bitter
shame—

Alas—We were not there when Jesus came.

KEEP CLOSE TO YOUR LORD, DAY BY DAY, CONTINUALLY!

Learn a lesson from the following
story:

He was just a boy in a soldier's uni-
form, a lad who had gone forth at the

call of his country from a home, and a
business life that held no shadow of
danger to the unspeakable horrors of
"No-Man's-Land."

It was his duty to slip out at night, in
that region lighted by star shells, and
patrolled by the guns of the enemy,
where the uncoffined dead lift their
white faces to heaven, and cut the en-
tangling wires of the enemy.

Three times he had gone out with fel-
low workers, and was the only one to
return. Many times he went alone into
that vast and dreadful region, not know-
ing whether daylight would find him in
the hands of the enemy, or still in death.

A friend of his, a social worker, was
intensely interested in knowing what
thoughts he had, for comrades, on these
grim expeditions, so she asked, "What
did you think of, Alec, when you were
out there, all alone, in those dark
places?"

"What I thought about most," he re-
plied quietly, "was that there was
nothing between me and God."

The boy out there in "No-Man's-
Land" felt the sense of that divine
presence, mightier than any comrade,
and knew that he was not alone.

Reader—Is there anything between
you and your God in this the beginning
of the New Year? You cannot tell!
Then, let your prayer be, "Search me,
O God, and know my heart: try me, and
know my thoughts: and see if there be
any wicked way in me, and lead me in
the way everlasting."

Pray earnestly and perseveringly, and
He will make plain to you that which
hinders you from surrendering your all
to Him.

Do you not hear His voice calling:
"Come near! Come away from every-
thing that separates you from Me:
Come away from the indifference, and

lack of interest you are harboring in your heart against the active service to which I have called you, lo, these many years!

"Come away from the allurements of the world that dull your ears to My call: Come up to the help of the Lord against the mighty hosts of the evil one!

"Come near, that I may use you in giving to the needy world the knowledge of the Saviour, Whom you profess to love!

"Come near, and bring Thank-Offerings into the house of the Lord, where I have promised to meet with you, and accept your gifts of gratitude, and richly bless you and your gifts, in the saving of souls, for whom Christ gave His life.

"Come and keep close to Me, that I may make known to you how I long to have your whole heart, that thus you may consecrate your time, your strength, your talents and your means to the building up My Kingdom."

Someone has said, "The safest place in the universe, is close to God."

Keep close to Him.

DOES IT PAY?

Questions concerning the advisability of Presbyterials assuming the expense of sending delegates to conventions to distant points prompt an answer to the one question, "Does it pay?" Yes! In some thirty, in some sixty, in some one hundred fold! The coming together in prayer and praise and conference of representative workers from all parts of the Church, accomplishes good results that are far reaching in influence.

It brings the workers into intimate Christian fellowship and binds them closer together for God and His cause. It attaches the workers more closely to their own loved Church. It establishes the conviction that women have a distinctive and legitimate part in Church work, and so stimulates their spiritual life, as should give a fresh impetus to the entire Church in battling for the right. It serves to deepen the interest, widen the field, broaden the outlook of women's work for their Lord and awakens in her fresh zeal, renewed ac-

tivity and gives strength to feeble hands. It gives the Church at large a true idea of what united hands and hearts of women, under God's guidance, can accomplish, and helps to break down the unnatural prejudice to woman's work that exists in the minds of even some good Christian people.

It enables all who are interested to gain a more extensive knowledge of the growth of Christ's kingdom in this and other lands, and of the impetus given to it through the efforts of our own Church workers. It is useful in developing latent talent, thus affording a kind of training school for more active participation in public work of the congregations at home. It brings all into closer sympathy with the mission workers in the home and foreign fields, and strengthens them in planning greater things for Christ's cause for the ensuing year.

It helps to increase the number of givers into the Lord's treasury, and so stimulates new causes for gratitude as to prompt the bringing in of thousands of dollars as an annual Thank-Offering. It serves to strengthen our faith in the leaders of our women's work and enables us to learn how much can be accomplished through the untiring efforts of these unsalaried, busy women. It proves the need of a Women's Board to give information, to direct the work of congregational and presbyterial societies, to encourage the strong and strengthen the weak places, and to carry out the expressed wishes of our Women's General Missionary Society, whose servant she is. It serves to widen the circulation of our excellent Women's Magazine, which like a pure fountain, sends forth a stream of living water into every home it enters. Lastly, it gives inspiration to every organization which has a women's society, and is annually a reminder to those that have not, to "be up and doing."

The Scripture phrase, "Sitting together in heavenly places in Christ Jesus," is given a new meaning as we take a backward look over the work of our missionary conventions from year to year. While in gratitude for work accomplished and blessings bestowed, we

would sing, "The Lord hath done great things for us, whereof we are glad," we would in humility add, "Not unto us, O Lord; not unto us, but to thy name, give the glory."

FEDERATION OF WOMEN'S BOARDS OF FOREIGN MISSIONS OF NORTH AMERICA.

Mrs. Mary Clokey Porter, Reporter.

The Annual Meeting of the Federation was held January 13-14 in the Presbyterian Assembly Room, 156 Fifth Avenue, New York City, with a registration of over one hundred delegates, representing 21 Women's Boards of Missions. The true spirit of intercession pervaded the entire program. The reports of the Standing Committees, given by their Chairmen, revealed the large place the Federation fills in the Foreign Mission enterprise, and the value of having special committees to keep before interdenominational institutions, the ever increasing usefulness of such missionary organizations.

These Standing Committees are:

1. On Home Base:
 - Methods of Work, Mrs. E. C. Cronk, Chairman.
 - Summer Schools, Mrs. Mary Clokey Porter.
 - Student Work, Mrs. Frank Gaylord Clark.
 - Publications, Mrs. Henry W. Peabody.
2. On Foreign Field:
 - Christian Literature, Miss Alice M. Kyle.
 - Interdenominational Girls' Colleges, Mrs. W. F. McDowell.

The full reports of these committees are to be printed soon, and will be on sale by the different Mission Boards and by the publisher, Miss M. H. Leavis, West Medford, Mass., at a reasonable price.

The Preparedness Conference held during the closing session, was a feast in itself. The subjects discussed were:

- The Demobilizing Woman.
- The Home Church Woman.
- The Professional Woman.
- Individual Gifts.

Publicity.

Finance.

Mrs. Peabody, in discussing the Publicity problem presented a series of seven large posters, for use by all denominations, in a "Campaign for Recruits" for the mission fields, and, where desired, for recruits for congregational missionary societies—Women's and Young Women's.

This series of seven Federation Posters, in color, present the great needs of today, in a most attractive and impressive form.

The titles of the posters are:

1. A CALL TO PRAYER. (With picture of an Egyptian Minaret in colors).
2. FOR CHRIST AND THE WORLD—GIVE, JOIN, SEND, Go (on flags).
3. TO DOCTORS AND NURSES—A MESSAGE FROM EDITH CAVELL (with her picture).
4. TO TEACHERS—Democracy is not enough, it must be Christian.
5. THE FEDERATION POSTER—Federated to fight for 500,000,000 women who need the Gospel.
6. HELP MAKE THE RAINBOW.
7. THE BOOK POSTER—A CRUSADE OF COMPASSION (Text-book for 1919).

Posters, 50 cents a set. Order promptly of Literature Department, Women's Board, 904 Publication Building, Ninth Street, Pittsburgh, Pa., as the supply is limited.

These posters should be placed in Colleges, Churches and wherever they will appeal specially to young women.

"RAINBOW ENVELOPES," each containing six leaflets, in colors, answering question on "THE CALL OF THE WORLD TODAY," Who? Why? When? Where? How? Wherewithal?—should accompany the Posters, for free distribution. Price, five cents per envelope. Pledge Cards for active service are included in the envelopes.

Recruiting Campaign Movement.

The prime object of this Campaign is to promptly put forth organized effort by denominations—unitedly or singly—in all parts of the United States, to reach the great army of women who have been so active and efficient in war service:

women with experience as Doctors, Nurses, Teachers, and Christian Social and Welfare Workers, who are soon to be demobilized, and link them to missions, in the missionary organizations, and on the mission fields.

How Can They Be Reached?

1. By a united effort.
2. By a prayerful effort.
3. By persuading them to "look on the fields that are white to the harvest."

Publicity Plans.

These plans include a supper to which young women who may be willing to consider taking up active service for their Lord, as their life-work, shall have personal (not public) invitations, to attend, and be the guests of patronesses, who are active members of missionary societies, and who will be willing to assume the expense of the same.

At the supper an appeal will be made by a "Spirit-filled" speaker on "THE CALL OF THE WORLD," and six Four-Minute-Women" will answer the questions: Who? Why? When? Where? How? and Wherewithal?

A Rainbow Quartette of young women should form the choir, to lead in songs.

A group of "Canteen" workers will help serve the supper.

Posters should be displayed, and read in concert. At each plate should be placed the souvenir envelope containing the six "Rainbow Leaflets" and a Prayer and Pledge Card. An earnest request should be made to have them taken home, and prayerfully consider the signing of the card for active service, along some line.

A Mass Meeting under the auspices of denominational Missionary Societies, should closely follow the supper, and an

influential speaker be secured to explain the "Campaign Movement," and make an appeal for "follow-up work" by denominations, unitedly, as in the Missionary Jubilee days, of 1910-1911, or, each denomination carry on its work in its own best manner.

Recruits are sadly needed in all the mission fields of the world today, as never before, and the missionary organizations in the individual congregations, are just as sorely in need of the support all Christian women should give through prayer, service, and gifts.

Mrs. Peabody, in presenting the Preparedness Program, for the "Campaign" impressively said: "Now, after the roar and crash of war, after the blood and tears—God's bow of promise, His everlasting Covenant, may span the seas. We Christian women, may help to make the rainbow, for surely our covenant with Him is not to be a mere 'scrap of paper.'"

Our moment in the world's history has come! Are we prepared? If not, we are unworthy to be leaders of Boards and Societies; unworthy of our great divine Leader.

Women have made a real record in war. Are they ready to make a new record in missions?

God's Promise:

"And ye shall receive power after that the Holy Ghost has come upon you, and ye shall be witnesses unto the uttermost parts of the earth."

The time of witnessing is here. The world of today needs your best. Will you give it?

Form prayer groups, preparedness to pray that God will call many to enlist NOW in His service.

JUNIOR MISSIONARY MAGAZINE

MISS CARRIE M. REED,
Editor and Business Manager.

406 S. Evaline Street,

Pittsburgh, Pa.

Subscription price for single copy, 25 cents per year. Ten copies or more addressed to one person, beginning with the same number, 15 cents each. Make checks and money orders for magazine subscriptions payable to Carrie M. Reed, Business Mgr.



YOUNG WOMEN



Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
132 Allison Avenue, Washington, Pa.

MOTTO: "TRUSTING IN HIM."

AIM: "COURAGE THAT DARES, IF NEED BE, FAILS, BUT DARES NOT FAIL TO TRY."

YOUNG WOMEN'S SPECIAL WORKERS:

Miss Eleanor W. Maconachie, Pathankot.	Miss Christianita Totten, Henderson, N. C.
Miss Davida M. Finney, Monsourah, Egypt.	Miss N. Ethel White, Frenchburg, Ky.
Miss Mary Baird, Zagazig, Egypt.	Miss Irma G. Allen, Fresno, Cal.
Miss Esther W. Wilson, missionary-elect, Moody Bible Institute, Chicago.	

NEW Y. W. SOCIETY.

Spokane Presbyterial, Spirit Lake,
Idaho, Y. W. M. S.

A REQUEST FOR PRAYER.

The following letter under date of December 2, 1918, Assiut, Egypt, was received by the Secretary:

"Let them that know the Lord be of great courage. Lift up your heads for I am with you. Fear not, remember my promises. Crouch low at my feet for hark the noise of thunder is heard."

It pleases me so much and I am proud of this privilege of writing you.

Now we want to ask you to take your great interest in us for we need your help. So we desire your prayer especially for Miss Sinclair and her sister with Rosa Wissa, Nageeyia Malaty and myself to claim victories to rescue our sisters here in Egypt. Please ask your young women to pray for the 'Society Prayer Union' and for the 'Bible and Tract Room.'

We hope to hear from you soon and to be a great help to one another in this high calling and I hope to see you face to face some day.

With love from

Yours in Christ,
MONEERA MOSAAD ABDEL SAYIED,
El-Hamara,

Assiut, Egypt."

The readers of this letter will do well to accept the challenge thrown down by

our Egyptian sister. Perhaps societies will take the matter up as a monthly petition. Or, probably many individuals will desire to be in union with these girls in the prayer room. The letter is published that all may have the same opportunity and the same responsibility. It might be that many young women will wish to write a short letter to this young woman, assuring her of the interest we "over here" have in the work "over there." Such a course will link us up as co-workers and distance and condition will be greatly eliminated.

The following poem was also enclosed, authorship not given.

"PURE IN THY SIGHT."

Pure in Thy sight, O spotless Lamb,
My longing soul cries out to be
A joy to Thee, whose own I am.
O set me free.

Whiter than snow, Thy words declare,
Must be the soul that walks with Thee
In robe of righteousness so fair,
Array Thou me.

Nor shame, nor fear shall stir my heart,
While my poor life is filled with Thine,
My restful soul shall dwell apart
In bliss divine.

Thus in Thy beautiful garments dressed,
More dear to Thee than angels are,
The world shall covet life so blest,
So heavenly fair.

AWAKE TO OUR JOB.

The question keeps coming up for serious thought, Are we awake to our job? This question is applicable to each of us, member, officer, committee member, secretary, society. Do we know what our job is? If so, are we working at it? Are we awake to the needs and opportunities?

You have heard of the old man who wished for wood to supply him with fuel. A cyclone broke his trees down and saved him the cutting. He desired the land for cultivation. A tornado tore the stumps out by the roots. The debris needed to be cleaned away. A forest fire reduced it to ashes. And when he was seen sitting idle by the potato patch ripe for digging and was asked what he was waiting for he responded, "For an earth-quake to dig the potatoes."

Sometimes we seem to expect too much, to wait too frequently for something to happen to make things go in our church activities. In our Young Women's work possibly too little effort is expended. So few are willing to take the initiative. Too many seem to be waiting for the "cyclone" or "earth-quake" to do the job for them. These things of force may be some unselfish society member, some good hearted person in the congregation, or community.

When it comes to the matter of finance, do we expect to make a "good showing" out of some other one's pocketbook? Is the plan to make an exceptionally good program, one that will attract, or is the "hit or miss" method employed? Perhaps some of the members can read well or sing. Is it too much to prepare something special for "just missionary meeting?" When there is opportunity throughout the year to do some fine impersonating, thus making the appeal more impressive, is it too much bother or is there not sufficient time to prepare such a program? The same girls will spare no effort to stage a Shakespeare production.

Are our young women awake to the job? Many of our young women are fine business women, yet at least twenty-four presbyterials from the Atlantic to

the Pacific had one or more unreported societies last year, the oversight of some person or persons. If *two blue blanks* do not reach your society president or other officer by *March 15*, interview the Secretary of *Young Women of your presbytery*. *Do not wait any longer*. If the *set of blanks* does not reach your Secretary of *Young Women by March 5*, write at once to the General Secretary. *Do not wait*. *Forty-four unreported Young Women's Societies last year!*

Shall this be allowed again? Are our young women awake to the job?

Perhaps many errors might be eliminated if the Magazine were more conscientiously read. Do you read the Young Women's Corner? Hints and instructions are given there. A resumi at each monthly meeting, given in an interesting manner of the helpful points found there in will serve to refresh the memory and stimulate to activity. May each society help the whole work. Keep in remembrance the Young Women's Special Fund. Fewer than two hundred societies did this part of the work last year; the very own work of our Young Women!

Let us all be awake to our job!

IDA B. LITTLE.

THE YOUNG WOMEN'S MISSIONARY SOCIETY A WORK-SHOP.

We do not often think of our Young Women's Missionary Society in that way, do we—as a work-shop? Work-shop, a compound word, which brings before the mind a picture of men, women, boys or girls in rows, or otherwise, each of whom is doing one thing, supposedly the thing he can best do, again and again.

But the work-shop of our Missionary Society is not just like these work-shops of industry. It is more pleasant to contemplate, for it does not have about it that monotonous atmosphere—or it should not have—it does not afford one but many channels into which an individual may pour forth her energies. The only Overseer is the Master Himself, Whose work it is, and if we allow ourselves to neglect the work in this im-

portant shop, we hold ourselves responsible to Him.

What are a few of the things we may learn to do well in this work-shop?

First, We may learn to be leaders. To be sure, we do not all reach a state of fitness for leading others, but whose fault is it? No one's except our own. If we lack a wide awake interest in the different branches of the work, most certainly we cannot expect to become the leaders in that work. It is only those who strive to grow as rapidly or even more rapidly than the work itself is growing; it is only those who endeavor to help others up the rounds of the ladder; it is only those who have unbounded interest and enthusiasm for all lines of missionary work that may be said to be eligible to leadership. These principles apply to any business concern. You never heard of a successful manager of any establishment, who was not as "big" as his task, who was not wide awake and enthusiastic, did you? We must not be "blind leaders of the blind. For if the blind lead the blind, both shall fall into the ditch."

All over the world people are working together. Each one follows the occupation that appeals to him or her. The result is that one becomes a manufacturer, another a merchant, or farmer, or banker, miner and so on. None of these people are, through their own efforts, able to supply everything for which they have a need. They are dependent upon each other. Thus we all are working in harmony and through the combined efforts of thousands of people our wants are satisfied. In our Missionary Society we are assigned certain work by committees. If a committee accomplishes anything it must work in harmony. Thus we learn team work—a necessary factor which enters into every church, business and political organization in the world.

If we are chosen as the treasurer of our Missionary Society, we should welcome the opportunity it presents. We learn to keep accounts, to make brief business like reports and countless other

little things that will be of infinite help at other times in our lives.

Then again our Society gives us a splendid chance to develop from a literary standpoint. Our part of the program, carefully and thoughtfully prepared and delivered before the Society in an interesting and attractive way, affords, in addition to its educational value, a feeling of ease and of confidence in ourselves. Sometime then, when we are unexpectedly called upon to speak to an audience, we are saved much embarrassment and timidity because of some practice we have had in the missionary meeting.

Through the careful study of our Missionary Magazine, of our mission study books, and of the letters written by workers in foreign and home fields, we cultivate a spirit of sympathy for and interest in the less fortunate people of the world. We find ourselves wanting to help carry on this splendid work and we find different ways to give our help. We offer our prayers, our means, our labor, the latter including the sewing, the canning of fruit and vegetables, etc., things which most of our societies do. While helping the needy through the channels of our Missionary Society we are making ourselves more efficient home keepers.

Best of all our society prayer circle teaches us to talk freely to our heavenly Father while in the company of others. Those who never before led in public prayer, learn to do so in this meeting where only friends, closely united in desire and purpose, are gathered. From a petition of one sentence, in a short while our prayers have grown to include all that is close to our hearts as we talk to Him.

These are by no means all of the ways in which our Missionary Society is a work-shop. We have named some of them, hoping that you will think of other ways and that we may all, having seen how many good things we learn therein, enter this work-shop with more zeal and determination for the things of the Kingdom. JANETTE CULBERTSON.
Caledonia Young Women's M. S.

THE MISSIONARY CHALLENGE.

Let us gather in the Galileean mountain with the little company of disciples and listen to the voice of our Master as He gives them His farewell message. "All power is given unto me in heaven and in earth. Go ye therefore, and teach all nations." Is there not in this solemn command and in the wonderful promise given with it a challenge calling forth the best efforts of God's people?

For four years we have had war, war which has brought untold sorrow and suffering to more than half the world. What is the remedy? The one need, the only hope of mankind is Christ. No nation is safe until all nations are Christian. A study of the nations of today shows the great need of humanity for the transforming remedy of the Gospel.

During one year of the war, two million men died on the battlefield. The same year, thirty-three million died in heathen lands without Christ. Our hearts were wrung, and rightly so, for the brave boys who died in defense of home and country. How about the others for whom the word "home" held no meaning and who passed through the valley of the shadow with no Shepherd to guide them?

"The solemn voice by which God makes His claim," says one, "is made up of the many voices by which the nations speak their needs." These needs constitute the challenge thrown out to the Christian world. Let us listen to just a few of the voices calling from our mission fields.

First, from the workers already in the field, comes a pleading cry for help. They appeal with an insistent call for some to go and for all to give and pray. Had the church put one-tenth of the funds which have been lavished on this war into missionary efforts, had one-tenth the number of men gone to declare God's message of peace and good-will, there would be no need of war funds today. Bishop Warne says if he had men and means, two million people in India might be brought to Christ in the next two years.

The crisis is upon us. Today both

Africa and Asia can be brought into the kingdom if we prove faithful. Can we afford to ignore this challenge and not send workers into the fields that are "white to the harvest?" God forbid that we should be guilty of this sin against any of His children.

Listen again and we hear the voice of the Moslem world lifted in eager inquiry. Then sending of Mohammedan troops from Africa into France to fight side by side with soldiers from Christian lands in this world war has brought about a great change in the Moslem attitude toward Christianity. They have had a taste of Western life and civilization which has aroused in them a spirit of revolt against the life and customs of paganism. This spirit they will naturally carry back with them to their homes, thus affecting, in turn, many millions of people. A great danger lies in the fact that they may see only the material benefits to be derived from Western culture and civilization and fail to see back of it all, the Christ, Who is the very cornerstone on which our civilization has been built.

The church needs to be alert and ready to meet this challenge which comes from almost two hundred million people. Shall we let Mohammedanism, with its superstition, its ignorance, its darkness, continue to rule these people, or shall we, by our prayers, by our gifts of gold, by the consecration of our lives to mission work, flood every corner of their darkened lands with the light and love of Christianity?

Another voice, which stirs our hearts most deeply, is that of the women of heathen lands. It is an accepted fact that no nation can rise above the level of its womanhood.

"The woman's cause is man's; they rise or sink."

Together, dwarfed or god-like, bond or free.
If she be small, slight-natured, miserable,
How shall men grow?"

What hope is there, then, for nations where womanhood is so degraded as it is in pagan lands? "Their world," says one, "is a narrow world. Its horizon, bounded by the four walls of their

dwelling; its interests, the quarrels and jealousies of the harem and the malicious and degrading gossip of the neighborhood; its life, dwarfed by seclusion and suppression, darkened by superstition and embittered by evil customs." To these imprisoned souls, it is our privilege to carry a message of hope and freedom.

And what shall we say of the voices of the children as they are borne to our ears? Brought up in environments such as have been described, what can be expected of their after-life? Impurity, falsehood, superstition and deceit are instilled into their lives from their very babyhood. The early years of their childhood, perhaps the most impressionable and critical in their whole life, are tainted by the corrupt influences of the home. Are we going to stand idly by and do nothing to change these conditions? Hear the voice of our Saviour as He says, "Inasmuch as ye did it not

unto one of the least of these, ye did it not unto me."

Through the voices of those engaged in medical and educational work, we hear another challenge to "carry on." Sin-sick souls are often brought in touch with the Saviour through the healing of bodily illnesses that might otherwise never have been reached. In the schools, also, a wonderful opportunity presents itself to give Christian, as well as intellectual training.

Neyer before has the door to the hearts of the people been so open as now. As we look back on the past history of missions, we feel abundant reason for thanksgiving. The present day is laden with opportunity. What of the future? That lies with the way you and I respond to the challenge and command of Christ, "Go ye."

LYDA STEWART.

2nd Wilkinsburg Y. W. M. S.

WAR BONUS FUND.

Receipts, Dec. 1, 1918, to Jan. 31, 1919.

A Friend	\$ 150.00
W. M. S., Stamford	10.00
Mrs. Robert Stewart	50.00
King's Daughters, Ontario St., Buffalo ..	10.00
Emma Gilmore	5.00
W. M. S., First, Dayton	25.00
2nd, San Francisco	4.50
Mrs. James E. Viers	5.00
W. M. S., First, Grove City, Pa.	150.00
W. M. S., Fredericksburg	7.05
W. M. S., Gibson Heights, St. Louis	7.00
A Friend	5.00
W. M. S., Wheatland Church	15.20
Rev. and Mrs. H. T. Jackson	5.00
W. M. S., Scroggsfield, Ohio	12.50
North Hill Church, Akron	5.00
A Friend in the South	25.87
W. M. S., McMahon's Ck.	8.00
W. M. S., West Chester, Iowa	1.00
Mrs. Jennie Bleakney	1.00
Mrs. R. Martin	25.00
Agenda W. M. S.	2.00

Miss Belle McRae	1.00
Mrs. A. S. Thomson	1.00
Mrs. Margaret L. McClenahan	10.00
W. M. S., Mission Ck., Nebr.	5.00
W. M. S., West Middletown	5.00
W. M. S., Putnam Church	36.85
Martha P. Wilson and Sister	2.00
W. M. S., 9th, Pittsburgh, Pa.	11.00
W. M. S., Newton, Iowa	15.00
Miss Belle Thompson	1.00
W. M. S., Hamilton	20.00
Lyda F. Lantz	6.00
W. M. S., Hebron	10.00
M. E. F.	50.00
Chicopee W. M. S.	12.25
Mr. Robert L. Latimer	100.00
Mrs. J. M. Hawk	10.00
Mr. J. M. Hawk	10.00
Victorine Miller	4.00
Rev. and Mrs. D. C. Littell	2.00
Through Presbyterials as shown in report	2981.95
Previously reported	1336.84
Total	\$5160.01

FOREIGN MISSIONS.

MRS. H. C. CAMPBELL, Secretary, 340 S. Hilland Ave., Pittsburgh, Pa.

Six young ladies have been elected to go as representatives, of the women of the United Presbyterian Church and the Master Whom they serve, to foreign lands, three for Egypt and three for India. One of the six elected is a graduate nurse for which we are so glad and thankful as nurses are badly needed in our hospitals in India and also to take charge of our dispensaries. We hope to elect at least as many more so that our overworked missionaries will have some consecrated recruits sailing from America next Autumn, we hope via the Atlantic.

Rev. James and Mrs. Quay, Dr. A. F. and Mrs. Grant left New York to travel to Egypt via the Atlantic, February 20th, 1919. Pray that they may safely reach the land where they are all so badly needed and where a royal welcome awaits them. Dr. Grant took a little bit of equipment with him for the operating room, and hopes to open as much as possible of Tanta Hospital in the very near future.

We are having many evidences that the Spirit is working upon the hearts of our people showing us that the Master is planning for our work in every way by sending us laborers and necessary finances. A beautiful gift reached us a short time ago from W. Bruce Gibson and Myra M. Gibson in memory of their sister, Florence L. Gibson. Twelve hundred dollars for cottage in the Girls' Boarding School, Sargodha; twelve hundred dollars for cottage in the Girls' Boarding School, Gurdaspur; one thousand dollars for memorial bed in Tanta Hospital; eighteen hundred dollars for memorial beds in the hospitals in Jhelum, Sialkot and Pasrur, four hundred dollars for the work of Bible women in Egypt; *fifty-six hundred dollars in all*. Just think what a memorial that money will prove to be. How many hearts will be cheered and gladdened by the Gospel Message and by the care in Christian hospitals and education in Christian schools received because Florence L. Gibson was on earth for a while and then

taken home to be with the Master. We are deeply grateful to this devoted brother and sister for giving us this wonderful memorial. The money for the Girls' Schools will be held in our treasury for an indefinite time for two reasons, one is the high cost of building and the other is that we dare not build until we have some reasonable assurance that some friends of the work will be willing to pledge the money for the maintenance of the schools. It is estimated that it will cost about three thousand a year to support each of these new boarding schools which are so badly needed. Of course you remember that the Foreign Board and the India Mission is giving us the site for the Sargodha school, consisting of about fourteen acres of land with a ladies' house and servants' quarters erected thereon. In a subsequent number of the Magazine we will tell you exactly how many cottages have been provided for.

Miss Carrie Buchanan has gone West to recuperate after having been in the Presbyterian Hospital in Chicago for about ten weeks. We are praying that her expectations of recovered health, sufficient to go back to Egypt in the Autumn, may be realized.

Miss Alda B. Atchison is still in Battle Creek Sanitarium where she, too, is trying to be built up so as to return to Egypt strong and well.

Miss Dora B. Whitley and Miss Sadie Thompson have both gone home, after a sojourn in Columbia Hospital for a time. Both are in fine physical condition.

The Misses Downie and Smith, of Egypt, and the Misses Lawrence and Martin, of India, with Miss Sallie Dickey are all taking a term in the W. W. White Bible School in New York.

The party which sailed for Egypt, November 8, missed the connection at Yokohama and had to stay over about a month. The party which left Seattle for India, December 8, joined the party at Yokohama and had a joyful reunion. They traveled as far as Bombay together where they arrived February 9. The

India party going at once, by rail, to the Punjab, and the Egyptian party waiting indefinitely for the steamer. Very rough voyages were experienced, almost all were sea-sick and quite a number suffered from influenza, but all had partly recovered and were in fair shape for sight-seeing. Some of them were entertained by Mr. and Mrs. Buchanan in Tokio, the latter being the daughter of Dr. Spencer, of Sterling, Kans. A cousin of Miss Eleanor Holliday who was for some time in Egypt also helped them enjoy the strange and unusual scenery. They had a series of losses. Almost all of the party lost numerous meals. One lady lost a suit-case with all her Christmas gifts in it and one gentleman missionary was lost at Kohe as the steamer pulled out and left him on the shore. We are sure that he will be found enroute and we hope the lady's suit-case will also reach its owner.

A NOTABLE CONFERENCE.

A mission conference, long to be remembered, was held at Yonkers, N. Y., February 5th and 6th, of this year. Representatives from all evangelical denominations in the United States were

present. Leaders like Dr. John Mott, Dr. Earl Taylor, Marion Lawrence, Dr. Charles R. Watson, J. Campbell White, Dr. W. B. Anderson, Dr. W. W. McCulloch, Frank B. Smith, Dr. Doughty and others were in attendance. It was a meeting of the Committee of One Hundred to pray and plan for an inter-church movement which should marshal all Protestantism as one body in the interests of the Kingdom. Plans are all to be submitted to the various denominations for approval before they become operative.

Mr. Cyrus B. McCormick was elected president, Dr. John R. Mott chairman of the executive committee, and Dr. Earl Taylor general secretary. Each denomination is to preserve its own identity just as the Allies were marshaled together in one great army, each under its own flag, so the Protestant denominations are to be banded together each carrying its denominational flag and each loyal to its own principles. Surely the Spirit of God is moving upon the hearts of Christians. Let us all pray that His will may be done on earth as it is in heaven.

PARSONAGE RE-PAYMENTS FOR MONTH OF DECEMBER, 1918.

Monessen, Pa.	\$ 84.04
Woodlawn, Pa.	80.04
Creston, Iowa	55.50
Boise, Idaho	111.00
Tulsa, Okla.	49.95
Lincoln, Nebr.	75.00
Ewart, Iowa	19.43
Assiut, Egypt	388.50
Zelienople, Pa.	111.00
Broadway, Bellingham, Wash.	10.00
Weiser, Idaho	75.34
Rochester, Pa.	77.70
Oneonta, N. Y.	27.75
Trenton, Ohio	69.38
First, Cincinnati, Ohio	30.00
Fairhill, Philadelphia, Pa.	43.25
Third, Spokane, Wash.	31.85
Farrell, Pa.	80.48

\$1420.21

PARSONAGE RE-PAYMENTS FOR MONTH OF JANUARY, 1919.

Nampa, Idaho	\$ 55.50
Zenith, Kansas	22.50
First, Portland, Ore.	52.97
Monroe Memorial, Akron, Ohio	49.95
Woodlawn, Pa.	80.04
Guthrie, Okla.	55.50
Broadway, Bellingham, Wash.	10.00
Riverside, Cal.	55.50
Benton Lawn, Kansas City, Mo.	8.80
First, Cincinnati, Ohio	30.00
Boulevard, Philadelphia, Pa.	82.40
Prosser, Wash.	44.40
South Omaha, Nebr.	55.50
Military Ave., Detroit, Mich.	80.04
Fourth, Akron, Ohio	82.40
San Antonio, Texas	83.33

\$ 848.83

MRS. J. D. SANDS,
Parsonage Secretary.

FREEDMEN'S MISSIONS.

MRS. ADA KERR WILSON, Secretary, 1112 South Avenue, Wilkinsburgh, Pa.

While the epidemic of "flu" has spent itself, there are individual cases in our mission communities and it is not prevalent enough to close our schools and we are once again able to report all work moving along nicely.

Miss Burkhart, the matron, reports McDill Home very full this term. She has more children than she has ever had and new cots had to be purchased to accommodate the "over-flow" girls. A new lavatory has been ordered for this home to replace the old one and when this is installed, our younger girls at Knoxville will have all the comforts of a good home.

When they were under quarantine and could not hold Sabbath services, it entered into Miss Burkhart's mind, that a Bible verse contest among her family might be instructive. So, one Sabbath evening she arranged for it. Two captains were chosen, each selecting her own side. One of the rules was that the same verse could not be given a second time. The contest lasted three hours and five minutes. One of the newer girls gave this for a verse, "Love the many and hate the few, and always paddle your own canoe." She, of course, took her seat. Another little girl, an only child, spoiled by her parents, testified that she had made up her mind that she would give no more impudence, nor tell any more lies. I am sure these helpful meetings meant a great deal to these girls and that promise was a hard one, for as a rule people who do not tell the truth will rarely admit it.

Our friends have been kind to remember our missions with barrels and boxes of second hand clothing. A package sent by the missionary society of the Avalon, Pa., church and a Christmas box by Mrs. J. J. Milleck, of Omaha, Neb., together with a barrel from Adamsville, Zelianople, Carnegie, Pa., and Waterman, Ill., were very helpful to the people at Riceville and were much appreciated. Any thing in the way of sewing material would fill a need at present.

At Riceville the missionary society is

planning to raise money for the War Bonus to be sent to the Women's Board for distribution.

Townsville, N. C., came in for a share, also, having received a box from Walton, N. Y., and a package from Greenwich, Conn. The box from Walton was shipped last March and was received just a few days ago. This speaks volumes for the shipping facilities during war times. Now that things are becoming normal we anticipate no other long delays. Townsville is one of the stations in need at present as the amount received, did not nearly meet the demand.

Chase City reports work going on as usual and the beautiful weather adds greatly to the comfort of the school activities.

Three more memorial rooms in the Miller's Ferry dormitory have been taken since last report. Mrs. Laura Paull has taken one in memory of her husband, Mr. James R. Paull and Mrs. Ella Bone sent \$100 to make two memorial rooms for her father and mother. Mr. Calvin Milligan and Mrs. Elizabeth Milligan, some friends on the Pacific Coast are making inquiries and by next month we hope to report a "memorial living room."

Our Camden school, which suffered so heavy a loss by fire in December has not been forgotten by our friends. One of the heaviest losses, a piano, has been met by Mrs. Anna M. Scott, formerly of Carnegie, but now a resident of Santa Ana, California. Another good friend, Mrs. M. E. Stotts, after reading the sad account of the fire, sent \$10 to relieve any pressing individual need. Mrs. Stotts is living with a daughter in Chicago at present, but she is still a member of the W. M. S., of Monroe, Ia. Many thanks to both these generous contributors.

Dr. R. W. McGranahan, Rev. J. Kelly Giffin and Mr. H. S. McKee of the Freedmen's Board have just returned from a visit to our Alabama fields. While there they attended the meeting of Tennessee Presbytery at Canton Bend.

FIELD SECRETARY NOTES.

Miss Kate A. Hill, 905 Publication Building, 209 Ninth Street, Pittsburgh, Pa.

PRAYER—ITS POWER.

"Away in foreign lands they wondered how
Their simple words had power;
At home—the Christians, two or three,
Had met to pray an hour."

Pittsburgh, Assembly Room, Publication Building, every Tuesday, 10 a. m.

Philadelphia, Second United Presbyterian Church, first Tuesday, every month, 10:30 to 11:30 a. m.

New York, Room 824, Presbyterian Building, 156 Fifth Ave., first Tuesday of every month, 2:30 to 3:30 p. m.

Chicago, Eleanor Club Assembly Room, Stephen's Building, 25 N. State St., second Tuesday every month, 12 noon to 1:00 p. m.

Monmouth, Ill., first Tuesday of every month.

New Castle, Pa., first Tuesday of every month in the First United Presbyterian of First United Presbyterian Church.

San Francisco, first Tuesday, every month, Presbyterian Building.

Cambridge, Ohio, second Tuesday, every month in the First United Presbyterian Church.

Cleveland, Old Stone Church, on the Square, second Tuesday every month at 2:30 p. m.

Every Tuesday, 10:00 a. m. The hour of prayer for individuals and prayer groups.

During the past month I made a brief visit to Rock Island where I celebrated my birthday with the young women of Rock Island and Moline. There were forty-three girls present. I am sure that Carol McMillan and I have no need to be ashamed of our name sakes.

The next four days were spent at Monmouth, Ill. It was grand weather and every hour was full. I spent each afternoon with the four missionary societies. One night I listened to a famous harpist at the college; next night at the prayer meeting service at the First Church, the next evening I dined with the college girls in their beautiful College Home and spoke to them in their Y. M. C. A.

The last evening there was a union meeting of all the young women's societies.

I went to Monmouth in the interest of their monthly prayer group, but we discussed "War Bonus," Magazine Drive, Monthly Program, "25% Increase," Etc. Miss Gibson, President of the W. M. S. of the Second Church has opened her home for the Monthly Prayer Meeting. I am sure this might be a solution of a meeting place in smaller places.

On February 4th the First Anniversary of the Monthly Missionary Prayer meeting was held in Chicago. About fifty women were present, representing every congregation in Chicago. Mrs. H. E. Phillips, of Egypt, gave a stirring message. It was an appeal for prayer for Egypt and brought to those present their great opportunity to bring about a revival in Egypt in answer to their prayers.

Miss Ethel Wilson who is under appointment to Egypt was present. Miss Emily Porter who is doing home mission work at Indiana Harbor told of her work. Miss Newton, a Presbyterian missionary from India spoke briefly of the "new day" in India.

Arrangements were made to meet this year in the Assembly room of the Eleanor Club. Has any other prayer group outgrown its first meeting place?

This brief itinerary closed with a day at Stanwood, Iowa. The women met on Saturday in one of their beautiful homes. Wherever I went I found earnest, interested women. When this year is ended I feel sure we will find it the best we have ever had.

There is only a short time to finish up the "Things to Do" before March 31, 1919.

1. Contribution for the "War Bonus."
 2. Twenty-five per cent increase to Departments of work.
 3. 10,000 subscribers to the Missionary Magazine.
 4. Begin to read a book on prayer.
- "Give us the strength to labor as we know."

INDIAN DEPARTMENT.

Mrs. John S. Crawford, Secretary, 95 Trenton Ave., Wilkinsburg, Pa.

The reports from the Indian Missions are all very encouraging with the exception of Warm Springs, where on the evening of January 12th the government physician again put a ban on all meetings because Mr. and Mrs. Jim Cushingway had the "Flu." A week later Jim's wife died and a few days after his baby girl was buried.

As the epidemic seemed to be spreading the boarding school was closed again and the children sent home. This is a great disappointment for this is the time of the year when the Indians are at home and could attend church.

While our missionaries are not allowed to visit the homes they can carry food and leave it at the door.

The day school at Simnasho opened on December 16th. This just left six days in which to get the children in shape to render a Christmas program. Nevertheless we had a very nice program on Christmas day. We used songs that we had used on former occasions but all the recitations were new and every child had a part.

The tree with Mr. and Mrs. Santa were the chief attraction. There were 147 present. We had the usual sack of nuts and candy for everybody, and a little gift for each of the children. Besides we had quilts and second-hand clothing to give out. Every one present seemed to have a good time. We had things sent

in from several W. M. S. which helped us out very much and how gratifying to know that the Juniors are taking such an interest in our Indian work. We received a very nice box of toys from the Juniors of the 2nd Church, Pittsburgh, and a fine package of most useful articles for the little tots from the 3rd Church, Pittsburgh. How happy our Indian boys and girls were when they received these gifts and they want to thank each one who had a part in it.

The Indian girls at the Sanatorium at Tama have kept the Sabbath School which was organized last fall. Of course this had to be suspended during the quarantine.

Every child in school had the "Flu" but not one died.

The girls at the Sanatorium will be delighted to have a Y. W. M. S. Some of them are very good singers and Mrs. Smith would like to have some one send them half a dozen Young People's Psalter Hymns (the black ones) and they are badly in need of about 25 of the Red Psalter Hymns.

SOCIETIES PLEASE TAKE NOTICE.

Those having donations to send to the Indian Missions will please send them direct to the station for which they are intended to avoid delay, and be sure to prepay express charges. One of our missionaries had to pay \$3.10 on one package.

JUNIOR DEPARTMENT

MRS. I. H. MILLIKEN, Junior Secretary 205 Lexington Ave., Aspinwall, Pa.

100%

Will you please look on page 397 of the January number of the Women's Missionary Magazine and notice the Honor Roll of our Statistical Secretary: Presbyteries having a Women's Missionary Society in every congregation or Organized Mission in the Presbytery.

Is YOUR Presbytery on that Honor Roll? If not, why not? Do you know

what percentage you would be entitled to in regard to the organization of Junior Societies in your Presbytery?

Just two of these Presbyteries reporting 100% on Women's organization can report 100% on Junior organization; the others lack Junior societies in from three to twelve of the congregations in the Presbytery.

The first point for the winning of the

Junior Convention Banner is: A Junior Society in every church in the Presbytery.

15 Presbyteries 100% on Women's Missionary Society organization, should mean fifteen Presbyteries 100% on Junior Society organization. Will you help your Presbytery to be the third to report such a condition—a Junior Society in every church?

Do not forget our six points of efficiency:

1. A Junior Society in every church.
2. A 10% increase in membership of the Presbytery.
3. Every Society contribute to W. G. M. S. work.
4. Every Society must give a Thank-Offering.
5. Every Society report on time, April 5th.
6. Presbyterial Secretary report on time, April 15th.

During March the blanks for compiling the annual reports will be out. May we urge prompt attention to them so that no Presbytery or Society will be omitted from the Annual Report this year.

"SHOWER BARREL."

Inquiries are constantly made about the Juniors doing "hand work" for the benefit of the Mission Stations.

Any suitable work may be done and sent to the station of your choice, but there will be no exhibit of handwork by the Juniors at the Cambridge Convention in May. Send any articles you make direct from your society to the field, *prepaying all expense* of expressage or parcel post. Report any articles of handwork to your Presbyterial Junior Secretary, who will be glad to give a few moments in her Presbyterial report to the statements you send her.

Our "Shower Barrel" at the Convention will receive only money for books and subscriptions for magazines for the children of our missionaries, as told in the January number of this Magazine, page 408.

Send all money for the "Shower Barrel" direct to the General Secretary, who will send receipt for same and publish list of gifts with names of donors. All money must be in by May 1st.

MONTHLY REPORT OF WOMEN'S BOARD OF MISSIONS.

By Mrs. J. H. Maxwell, Secretary, 142 Taylor Ave., Beaver, Pa.

Minutes of the Women's Board for January 21, 1919.

The Women's Board met at the regular time and place with the President in the chair.

Mrs. Hill moved the first half hour be given to Mrs. O. H. Milligan, the President of the W. G. M. S. of 1919, to present an outline program for the coming Convention.

After this the minutes of the last regular meeting were read and adopted.

Treasurer gave a short report. \$1920 "War Bonus" had already been sent out and treasurer was further instructed to send out "War Bonus" money at her earliest convenience to missionaries at home and abroad.

\$1110.37 was received during the

month from the India Equipment Fund.

On motion the treasurer's report was adopted.

Literature Secretary reported bills to the amount of \$21.15 which were ordered paid.

Junior Editor reported more encouragement; subscriptions for the Jr. Magazine coming in a little better.

Indian Secretary gave report from Warm Springs.

Home Secretary received reports from 12th Church, N. S., Pittsburgh, Pa.; Oak Grove Chapel, Rock Island, Ill.; Mutes, Portland, Ore.; and the Italian of Los Angeles, Cal.

Rev. Giffen writes from Frenchburg that pupils were returning nicely; there having been 120 present last week.

A bill of \$62.77 was ordered paid.

Mrs. Cook reported a bequest of \$500 has been left the W. G. M. S. by Mrs. Caroline Sturgeon of Darlington, Pa.

Freedmen Secretary received reports from Camden, Miller's Ferry, Canton Bend and Prairie.

Rev. W. G. Wilson, of Camden, is quite ill with the "flu."

A bill of \$22.55 for Camden was ordered paid.

Rev. I. H. Bonner though better of the "flu" is still very weak.

Insurance on the Boys' Dormitory at Prairie was ordered paid.

The gift of her piano which is in Carnegie, Pa., which Mrs. Scott, of Los Angeles, Cal., gave to the Board was accepted with thanks and Mrs. A. K. Wilson moved it be sent to Camden, Ala.

Foreign Secretary presented one application to go as a foreign missionary.

A cablegram just received signed Porter and Pollock announces the arrival of both missionary parties at Yokohama. It has been reported unofficially that the Egyptian party passed through some severe storms.

On account of the recent death of her brother, Miss Eunice Parr has felt constrained to offer her resignation to the Board which was accepted with regret.

Letters were received from Miss Carrie Buchanan, Miss Laura Walker, Miss Olive Mason and Miss Minnehaha Finney, the latter writes that her new home in Tanta is perfectly splendid and thinks it means the beginning of a new era for the women.

Letters were also read from Rev. Sowash and the Secretary of the Foreign Mission Conference.

Bill for material to install engine at Sangla Hill having been received Mrs. Cambell moved bill be paid after being examined and O. K. by Secretary.

Reports having all been heard Mrs. Porter gave a short talk on the work done at the meeting of the Federation of Missions and Mrs. A. K. Wilson on the Council of Women for Home Missions, both being delegates to these meetings. Though necessarily short they were both exceedingly interesting.

Adjourned to meet the first Tuesday in February.

February 4, 1919.

The Women's Board met at the close of the prayer meeting and was called to order by the President.

The minutes of the last meeting were read and adopted.

Treasurer reported receipts for January, \$26,974.28; disbursements were, \$21,566.90. The receipts included a good bit of Thank-Offering money and the disbursement the travel expenses of the last out-going missionary party.

402 and 266 Junior Life Memberships were received during the year.

Letters were received from Miss Atchison and Miss Dickey.

The report of the Treasurer was adopted.

On account of there being some trouble in regard to the sending out of a Life Membership certificate which was claimed should have been sent several years ago, it was moved as the names of Life Members are printed monthly and all Life Members in the annual number of the Magazine, and corrections must be made within twelve months of the receipt of money.

A season of prayer of thanksgiving and gratitude to God Who has led and directed us throughout the year, was had at this time.

On motion the treasurer was authorized to wire \$300 of the Tanta Hospital Fund to Dr. Grant at New York.

Freedmen Secretary. Riceville reports having received two barrels and two packages of clothing.

Townsville needs clothing badly.

Knoxville reports the McDill Home very full. A new lavatory was ordered for the home.

An estimate of \$93.60 for painting and repairing school building at Athens having been received, this work was ordered done.

Prairie. A sale of 25 acres of land, adjoining the property he already has, was made to Noah Steel.

Foreign Secretary reported as follows: A legacy of \$1000 having been left to the W. G. M. S. by Eliza J. Smith, a motion

was made as follows: Resolved that the President and Secretary of the W. G. M. S. of North America, be authorized to execute a release and satisfaction in full to Mrs. Elizabeth M. Campbell, executrix, under the will of Eliza Jane Smith, for the legacy to the W. G. M. S. of North America, in such form as may be required.

A letter from Carrie Buchanan states that she expects to leave for the West soon as the operation she has undergone has not proved a success. Miss Buchanan has been in the hospital from November 13th until January 28th. May the prayers of the church go up for Miss Buchanan in this time of her trial.

Letters were received from Miss Flora Jamison, Sangla Hill, and Rev. McConnelee, of Gujranwala, India.

A letter was also received from Miss Alda Atchison who is now at Battle Creek, Mich.

The following letter was received from the Secretary (Alice Hamilton) of the Sunbeam Society, of Aledo, Ill.

Mrs. Mary Eleanor McMillan passed away at the home of her son, Lewis McMillan, of Minneapolis, Minn., on January 11, 1919. Age 77 years, 10 months and 23 days. She was the widow of Dr. D. J. McMillan, the mother of Adella (deceased) and Carol McMillan, of Tanta, Egypt. Also a life member of the W. M. S. and charter member of the Sunbeam Society.

A letter was received from Mrs. Guthrie, of Doleib Hill.

One new missionary was elected to go to Egypt.

Indian Secretary received reports from all stations. At Warm Springs the "Flu" has again broken out; schools and churches closed. Jim Cushingway, one of our church members has lost his wife and child and is now down with it himself.

Rev. Matthews was elected delegate to the W. G. M. S. Convention.

Statistical Secretary reports one new W. M. S. organized in the Muskingum Presbyterial at Utica with six members. Secretary, Miss Alice Patton.

Bills to the amount of \$134 were ordered paid.

Home Secretary presented request from Los Angeles Presbytery to continue Mrs. May as missionary among the Italians in Los Angeles.

On motion the request was granted for six months.

Letters were received from Rev. Mr. Speer, of Portland, Oregon. Miss Workman and Miss Dickey. A letter from Field Secretary, Mrs. Alter, reports 13 meetings held from October 2nd till December 14th.

Mrs. E. M. MacLennan began work December 16, 1919, as city missionary at Cambridge, Mass., for a term of six months.

The following were appointed representatives to the W. G. M. S. Convention: Miss Elizabeth McMillan of the city work and Rev. Giffen, Frenchburg.

Y. W. Secretary reported one new society in the Spokane Presbyterial, at Spirit Lake, Idaho.

Adjourned with prayer.

MRS. J. H. MAXWELL,
Secretary.

ISAIAH 41:6 FUND.

Mrs. Ada Kerr Wilson, Chairman Committee.

As this is the time of year when we wish all applications made for help from this Fund, a word to the wise may be in order.

In addition to the straight railroad fare, granted hitherto, the Board decided to supply in addition the War Tax

on tickets permitting the use of the Pullman.

Please make applications at once, for the first applicants receive the first consideration. When at all possible, the help will be extended to those presbyterials that apply for the first time. Then if funds are available, to those that have received assistance in previous years.

STUDY FOR THE MONTH.

APRIL.

Foreign Mission Study:

"WOMEN WORKERS OF THE ORIENT."

"The missionary movement springs from the conviction that Christianity is the universal religion, that it is meant for every man and needed by every man."

Chapter 4—The Trail Makers.

By Mrs. J. P. White.

Scripture—1 Cor. 12:4-11.

Roll Call—Name Our Pioneer Missionaries to India.

Topics for Study—

1. Business Women of the Orient.
2. Professional Women of the Orient.
3. The Widows of India—a New Factor.
4. The Oriental Woman as a Christian Worker.

"THE PATH OF LABOR."

Chapter 4—Among Negro Laborers.

By Mrs. J. E. Dodds, Omaha, Nebr.

Bible Lesson—Acts 10:34-35; Jer. 22:1-5; Psalms 82:8.

The real heart of the race problem is in the attitude of the privileged woman to the unprivileged.—The Author.

The Negro Problem Today.

Topics for Study—

- I. Scope of the Problem.
 1. One of World Significance.
 2. One of National Concern.
 3. One of Sectional Importance.
 4. One of Individual Responsibility.
- II. Discussion of Important Issues.
 1. Political.
 - Civic Rights.
 - Legal Protection.
 - A Literary Test for all Races Alike.
 2. Economic.
 - Exodus from the South.
 - Agricultural Importance.
 - Lack of Industrial Training.
- III. Agencies Toward Betterment.
 1. Strong, Sympathetic Leadership of the White Race.
 2. Trained Leaders and Workers Among the Negroes.
 3. Co-operation of Churches and Educational Forces.
 4. Co-operation of Women's Organizations.

HOME MISSIONARIES.

SUPPORTED BY W. G. M. S.

AMERICAN INDIANS.

Warm Springs, Oregon Rev. H. T. Jackson
 Simnasho, Oregon Rev. W. A. Matthews
 Tama, Iowa Rev. R. G. Smith

All contributions for Warm Springs should be addressed to Rev. H. T. Jackson, Indian Mission, and shipped to Mecca, Oregon, the nearest station. Those for Simnasho, Oregon, should be sent to Rev. W. A. Matthews, Indian Mission, and shipped to Maupin, Oregon. Things for Tama, should be addressed to Rev. R. G. Smith, Tama, Iowa.

CITY MISSIONARIES.

Miss Elenore Ribet, (Italian), Pittsburgh, Pa.
 Miss Beas Eakin, (Italian), Butler, Pa.
 Miss Grace Welck, (Italian), Burgettstown, Pa.
 Miss Elizabeth Hamilton, (Croatian), N. S., Pittsburgh, Pa.
 Miss Margaret Heazlett, N. S., Pittsburgh, Pa.
 Miss Romain Russell, Hickory, Pa.
 Miss Sallie Dickey, Alliance, Ohio.
 Miss Elizabeth McMillan, Rock Island, Ill.
 Miss Flora B. Torrance, Boise, Idaho.
 Miss Anna C. Parr, Quincy Ave. Mission, Pittsburg, Kansas.
 Miss Irma G. Allen, Fresno, Calif.
 Mrs. F. C. Metcalf, (Mutes), Portland, Oregon.

MOUNTAINEER.

Miss Ida Paisley, Frenchburg, Ky.
 Miss Margaret Cleland, Frenchburg, Ky.
 Miss Ruth Bemis, Frenchburg, Ky.
 Miss Margaret Peebles, Frenchburg, Ky.
 Miss Elizabeth Hamilton, Frenchburg, Ky.
 Rev. and Mrs. W. J. Giffin, Frenchburg, Ky.
 Miss N. Ethel White, Frenchburg, Ky.
 Miss Esther Mitchell, M. D., Frenchburg, Ky.
 Please prepay freight on all boxes and barrels. Address, The Dormitory, Frenchburg, Ky., via Rothwell, Ky. Mail bill of lading to the Principal, Rev. W. J. Giffin, Frenchburg, Ky. When possible send by Parcel Post direct to Frenchburg, Ky.

FREEDMEN'S MISSIONS.

DIRECTORY FOR SENDING CLOTHING.

*Athens, Tenn.—Rev. C. H. Wilson.
 Riceville, Tenn.—Mrs. Lily M. Clatchey.
 *Knoxville, Tenn.—Rev. J. Kelly Giffen.
 Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
 *Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. No. 1.
 Miller's Ferry, Ala.—Rev. I. H. Bonner, Camden, Ala. Mark "For Miller's Ferry."
 Prairie, Ala.—Mrs. Thomas Elliott, Postoffice address, Prairie, Ala.; shipping point, Catherine, Ala.
 *Annie Manie, Ala.—Rev. L. W. Michael, Postoffice address, Annie Manie, Ala.; shipping point, Arlington, Ala.
 Bluestone, Va.—Mr. John A. Bouldin, Jeffress, Va.
 Chase City, Va.—Rev. F. W. Wilson.
 R. F. D. 1. Mark "For Bluestone Mission."
 Henderson, Vance Co., N. C.—Rev. Jno. A. Cotton, D.D.
 Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*Donations of clothing not needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

A Call To Prayer **Pray Ye Therefore**

FOR LABORERS

Lift up your eyes and

LOOK

On the Fields

Lift up your hearts and

PRAY

The Lord of the Harvest

Stretch out your hands and

GIVE

The Bread of Life to the Starving

BE WORKERS TOGETHER WITH HIM



FROM FEDERATION POSTERS.

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See Thank-Offering Department,
also "Blue Inslip" in this issue.



JAPANESE TRAINED NURSES

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